

Alaska in August

Already the reservations are pouring in for the WORLD CALL Alaskan Voyage following the Seattle International Convention of Disciples of Christ in August. Rarely had the first announcement of the voyage been made than inquiries began coming in. D. W. McElroy, pastor of the First Church, Monroe, Louisiana, was the first to make reservation. He writes: "Please put me down for the \$90 rate for the Alaskan trip, leaving Seattle August 15, the day after the convention, to furnish me with necessary information concerning deposit on reservation, etc."

Our Alaskan-bound ship, the "Admiral Rogers" of the Admiral Line, leaves Seattle at 10 A. M. August 15, the day after convention closes and returns the morning of August 27. The trip is one of the most magnificent sea voyages in the world, combining the bracing tonic of the ocean with incomparable scenic wonders as the ship picks its way around the tiny islands that dot the Alaskan coast. To Alway, via Ketchikan, Petersburg, Juneau and Wrangell, we wend our way returning by the same route with an additional stop at Sitka.

Full details regarding reservations are given on the inside of the back cover. We do not urge too strongly that all those desiring the trip make reservations at once, only a limited number can be cared for.

Our Cover

another one of Editor W. R. Warren's splendid photographs made on his trip through the Orient. It was taken in Hangchow, China, at the entrance to a cave temple.

1928 Index Is Ready

The index to the 1928 numbers of WORLD CALL is now available and may be had free of charge upon request. Handy cards for the year's file may be secured for \$1.50 and bound volumes may be had for \$3.50.

President Burnham's Return
Completing their seven months' trip to Australia, New Zealand and the mission lands, President and Mrs. F. W. Burnham are sailing from Yokohama on March 5 on the steamship *President Pierce* and arriving in San Francisco on March 20. They will probably come direct to Indianapolis.

Ten Times One

Eleven—and well does the circulation department know it! Ever since the first announcement was made of the giving of a free subscription for ten new subscribers, the mails have been full of surprising people taking advantage of the offer. The free subscriptions are going to public libraries, shut-ins, Sunday school

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teachers and even preachers where it will be an effective monthly reminder of a world beyond the horizon. Thus are we

both recognizing faithful work for the magazine and extending the bounds of its influence.



Mr. and Mrs. Andrew Fitch Hensey

Since 1905 and 1906 evangelistic and educational missionaries in the Belgian Congo where they were married in 1907. (Her maiden name was Alice Ferrin.) For a number of years he has been a member of the Belgian Royal Commission for the Protection of the Natives, his humanitarian services having won a decoration from King Albert. Out of his work three books have grown: "A Master Builder on the Congo," "Opals from Africa" and "My Children of the Forest."

WORLD CALL



A Happy Warrior
in Tibet

VOLUME XI

MARCH, 1929

NUMBER 3

Which Shall It Be, John?

WHO doesn't remember the story in one of the old readers about the father and mother with a large family of children and a painfully small income who were offered relief by a wealthy couple that wanted to adopt one of the children? They surveyed the healthy youngsters as they slept in peaceful innocence. The mother tells the story and describes the scene:

"Which shall it be, John, which shall it be?"
I looked at John, John looked at me.

There is one difference between that situation and the predicament in which the Disciples of Christ find themselves just now. We have no wealthy friends to whom we can transfer responsibility for any missionary or any station which we have been maintaining. It is a sheer question of life or death.

With the first Sunday in March, the annual Foreign Missions Day, just ahead of us we must face the ten fields abroad into which we have sent our messengers with the Word of Life. Which field can we close? Which missionary can we call home? Consider them in alphabetical order.

Africa? We have begun to occupy for Christ the very heart of that mighty continent in the Belgian Congo. It is yielding, many times over, the largest number of converts per worker and per dollar of any field in the world, at home or abroad, and each individual won shows a sharper contrast between the old life and the new than anywhere else on earth. Call home Herbert Smith, Goldie Wells, Dr. Pearson? It is a tragedy, almost a denial of the faith, not to end them reinforcements.

China? We might have been blind enough, disloyal enough, last year to abandon China, but not now. China is taking her rightful place in the family of nations and turning to Christ with renewed inter-

est. To quit now would be to put the brand both of Judas and of Nabal upon our foreheads.

India? We are now in the process of concentrating our work in this first non-Christian land entered by our missionaries. This is partly strategy and partly a concession to insufficient giving. Who can stand over Wharton's grave or look into Mary Graybiel's eyes and propose that we abandon one item of the concentrated work?

Jamaica? The oldest and the least expensive of all our foreign fields, to do less would mean to lose the harvest of our sowing.

Japan? We now have only a handful of missionaries there to maintain fellowship between the mother churches in America and the daughter congregations in the Empire. Neither good sense nor good faith will permit less.

Mexico? Our next door neighbor struggling to free herself from the twin monsters, Superstition and Greed, dare we relax our efforts to aid her progress?

The Philippine Islands? As citizens we have assumed a responsibility which only as Christians we can discharge. Shall we maintain our unwanted authority and refuse our eagerly desired gospel?

Porto Rico? A permanent possession of the United States, in any case we should increase our Christian fellowship, in the wake of the hurricane we cannot reduce it.

South America? Do we want to quit Buenos Aires, the greatest city on the continent? Can we abandon the republic of Paraguay, a nation practically dependent upon us alone for the gospel, and whose leading citizens have given us their children to educate?

Tibet? Can we forget the graves of the Rijnharts, Loftis and Shelton? Can we withhold our money

(Please turn over.)

when those who are keeping faith with these holy dead are daily hazarding their lives "till Shelton's dream shall come true"!

Which shall it be? Not, which missionary shall we recall, nor which field shall we abandon, but which church shall fail? Which will deny itself the sacred privilege of fellowship with the men and women at the front who "count not their own lives dear unto themselves"? Which member of any church can afford to disown his Lord by refusing to help proclaim the gospel where Christ is least known and most needed?

From Moses to Mellon

ACCORDING to the law of Moses every Jew had to pay 10 per cent of his income into the treasury of God; according to the income tax law of the United States, administered by Andrew W. Mellon, secretary of the treasury, 15 per cent of every citizen's income is exempt from taxation, if it has been contributed to religious and charitable causes. Certain provisions of our income tax law Mr. Mellon has asked to have changed since he has been in office, but this exemption, established by Congress when the law was enacted, he evidently thinks fair, and nobody else has been heard objecting to it. This is respectfully called to the attention of those who think 10 per cent is too much to give and also of those who feel that it is the maximum limit. Of course we know that Moses never thought of 10 per cent as the entire contribution of his people for their religion. The total for the average Jew was probably two or three times that much; the tithe was the base line.

Now of course we are not under law but under grace in the Christian religion. No one is compelled to give anything to God, either by the church or by the government, and yet both the example under Moses and the exemption under Mellon strongly hint at a respectable minimum.

Church members may be said to fall into two groups, or rather, there is one group that falls and another that stands: those who give less than 10 per cent of their incomes and those who give more. Those who do not know how much they give belong in the first class, which is decidedly in the majority. This is the simple and fundamental reason for the difficulty in financing all sorts of religious and charitable enterprises. Before the appeal reaches them they have committed themselves, either by signed contracts or by habits, to the expenditure of so much of their incomes that no respectable residue is left for God.

There are three steps that must be taken before this fatal situation can be corrected. They are all simple and comparatively easy, but as remote from the actual rolling of the coin into the treasury as the fall plowing is from bread made of wheat that is to be grown on the ground. No one will give who has

nothing to give; most people will have nothing to give unless they have systematically laid it by for the purpose; no one will lay by money in ignorance of anything to which it can be worthily contributed; no one will take the pains to inform himself regarding any cause until somehow his interest in it is aroused. There are the three steps: interest, information, system. Then no force and little machinery is needed to get contributions, not merely of money but also of labor and prayer and life; far more than the law, either of Moses or of Mellon contemplated.

Foreign Missions Conference

THE thirty-sixth annual meeting of the Foreign Missions Conference of North America, preceded by the Federation of Woman's Boards of Foreign Missions, was held in Detroit, Michigan, January 15 to 18, 1929. The 250 men and women present represented societies that are responsible for about three fourths of all foreign missionary work of the world.

Messengers fresh from the field brought the latest information as to the progress of the work. For instance, Y. C. James Yen told of the self-sustaining movement for rural uplift in China, E. Stanley Jones spoke on "Meeting Current Objections to Foreign Missions" and radiated India, an evening of reports from Africa closed with moving pictures which included a representation of sleeping sickness and other diseases that was moving in more than one sense.

Charles H. Fahs presented with charts the trends in foreign mission giving that was illuminating in many ways: (1) All Protestant churches are strikingly alike; (2) the high tide of the great money raising campaigns just after the World War was uniformly followed by an immediate slump and a continued gradual decline; (3) the woman's societies stood apart with steadily rising contributions through and after the large campaigns, due undoubtedly to their informed membership and effective organization.

In the sectional meeting for the consideration of the home base there was general agreement that the greatest need of all is that ministers should learn about missions while in college and seminary, and not wait until they have taken up active work.

Of course there were a number of inspirational addresses, and it is heartening to report that the conference was probably unanimous in placing Robert E. Speer's address on "The Christian Message" at the head of the list, and that it represented the equally unanimous voice of the great Jerusalem Council last Easter.

Miss Helen B. Calder of the American Board of Commissioners for Foreign Missions (Congregational) was elected chairman for the next year, the first woman to hold that position. Her election was not only a deserved personal recognition but also a tribute to the Christian womanhood of North America.



Ten Reasons Why We Must Maintain

*"Not Only in Mine Own, but in
My Neighbor's Face, Must I
Thine Image Trace"*



ACH field is a reason. In ten distinct regions of the world the Disciples of Christ have planted the Christian flag; have seen it torn and buffeted by adverse winds and stormy criticism which it weathered to fly still higher. What the gospel has accomplished in transforming lives, communities, entire regions, in the brief period of our missionary work is nothing short of phenomenal. With such abundant evidence of God's blessing on every hand, we press on, "attempting great things for God, expecting great things from God."

Africa

Established 1899

THEN

A million untutored people, eager for help in a territory along the Equator definitely assigned to Disciples of Christ.

	NOW
58	missionaries
969	African workers
4,201	baptized last year
20,949	church members
424	schools, including 1 Training Institute
7,872	students
5	hospitals
90,075	treatments last year
\$12,929	raised on field last year

China

Established 1886

THEN

An ancient people holding Christianity in derision.

	NOW
47	missionaries
136	Chinese workers
1,339	church members
22	baptized (missionaries absent)
17	schools
904	students in the 17 schools
	Participate in Ginling College
	Participate in Nanking Christian University and 4 other union institutions
3	hospitals
15,946	treatments last year
	\$19,435.96 raised on field last year

Jamaica

Established 1858—Resumed 1876

THEN

A verdant island reflecting God's handiwork in everything but the lives of its people.

	NOW
4	missionaries
28	Jamaican workers
261	baptized last year
3,366	church members
12	schools
1,036	students
	\$12,569.97 raised on field last year

India

Established 1882

NOW

80	missionaries
312	India workers
144	baptized last year
2,475	church members
30	schools which include:
	2 high schools—one for boys and one for girls
	1 normal school for women
	1 industrial school for boys
	1 industrial school for girls
	1 nurses training school
2,336	students
	The only tubercular sanitarium in Central Provinces
2	leper asylums
5	hospitals
169,700	treatments last year
\$32,539	raised on field last year

THEN

An area 8000 miles square and a million people in central India where the story of Christ was unknown.

Japan

Established 1883

NOW

19	missionaries
116	Japanese workers
163	baptized last year
1,885	church members
15	schools including Margaret K. Long School for Girls
2,082	students
	\$56,596.38 raised on field last year

THEN

Doors of untold possibility just beginning to swing open to Christianity.

Mexico

Established 1895—Relocated 1919

NOW

19	missionaries
37	Mexican workers
146	baptized last year
538	church members
4	schools
715	students
	\$9,946.05 raised on field last year

THEN

A region of 50,000 miles and over a million souls in the heart of Mexico without evangelical Christianity.

Philippine Islands

Established 1901

NOW

15	missionaries
66	Filipino workers
671	baptized last year
9,205	church members
3	hospitals
59,481	treatments
3	training schools for nurses
77	in training
132	graduates in service
	\$16,352.42 raised on field last year

THEN

A debased form of religion resting on ignorance and superstition.

Porto Rico

Established 1900

THEN

A free people in need of a free gospel—and a definite call for Protestant work.

NOW

8	missionaries
22	Porto Rican workers
168	baptized last year
1,291	church members
1	Union Theological Seminary
39	students
\$6,406.35 raised on field last year	

South America

Established 1906

THEN

A neglected field along the Parana River, including the entire republic of Paraguay, for which the Disciples of Christ assumed responsibility.

NOW

19	missionaries
20	South American workers
24	baptized last year
126	church members
3	schools including: Best school in Paraguay Colegio Americano in Buenos Aires Institute for women workers in Buenos Aires
\$37,820 raised on field last year	

Tibet

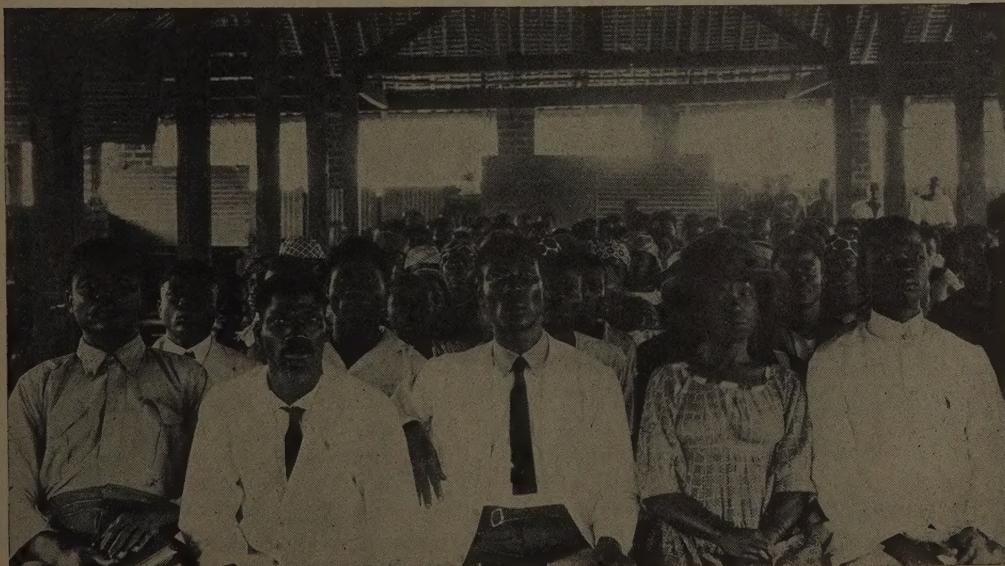
Established 1903

THEN

An isolated region beyond the last outpost of Christianity.

NOW

10	missionaries
8	Tibetan workers
67	church members
1	school
75	students
1	hospital
11,625	treatments last year
\$867.30 raised on field last year	



In startling contrast to surrounding paganism are the Christian congregations at our mission stations such as this one at Mondombe, Africa

What If They Had Quit?

A Dream

By C. K. OBER

I BEHELD in my dream five men—Peter, Andrew, Matthew, John and Paul—seated on a hillside looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ, and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business to come back to his old place in the custom house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary to open a branch business in Philippi, and from there to work out and establish and supervise the business of the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work, and can lay by a little something for the rainy day, which I can see is coming."

Matthew said: "My story of the life of Christ is having a large sale, and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said: "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish, and where we quit the fishing business and where the Master said, 'Fear not; from henceforth thou shalt catch men.' How long

a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when he looked out over the multitude and asked us to pray that laborers might be thrust forth into his harvest? If we are going to continue to pray that other men may rise up, leave all and follow him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye, and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost and of the marvelous power with which Peter had preached the gospel on that day. They seemed also to see the Master himself standing on the shore just a few rods away, and to hear him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

THEY looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter, "Andrew and I will just say good-bye to the folks, and we will have time to join the midnight caravan for Babylon, and may keep on east as far as the land of Sinim."

"Good-bye," said Matthew, "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-year campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands to God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as thou knowest, and I would have left this work but for the fact that them

st prevent and strengthen me. They, too, are
dy to live and to die for thee, as I am.

I thank thee for Andrew, for his deep life and
ady faith. If it please thee, let him stay and work
h Peter, and then the one who can chase a thou-
sand shall put ten thousand to flight.

'And now, Lord, let us see thee ever before us,
or hear thy voice and walk and work with thee, and
will not fear what men can do unto us.'

A sudden storm broke over the lake and I awoke.
d as I thought upon the dream I heard the voice
a modern John calling to me out of his rich ex-
rience:

Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?

Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won.

Reprinted from *The Missionary Intelligencer* by request.

Money Magic!

It will keep a medical assistant in
the Philippine Islands busy for
two weeks at his great task of
healing.

The Magic of \$10

It will keep an evangelist in Africa
busy for two months proclaiming
the word of God.

It will keep an orphan child alive
in Tibet for two months.
Or an orphan in Africa or in India.

It will support a native evangelist
in Africa for an entire year.

It will support two hospital beds
on any foreign field for an entire
year.

The Magic of \$50

It will keep an orphan child alive
in Tibet for a year.
Or an orphan in Africa or in India.

\$250 will support a junior mission-
ary on any foreign field for a year.

\$250 will support a Bible Woman
in Porto Rico for a year.

\$600 will support a native evan-
gelist in Japan for a year.

\$700 will support a native evan-
gelist in Jamaica for a year.

\$850 will support a native evan-
gelist in Mexico for a year.

More Magic

Royalty at a Mission Station



King Albert

In front Bolenge Hospital
1929

Queen Elizabeth

24

—G. J. P. Barger.

eventy-two native nurses, trained by our missionaries, salute their Majesties, the King and Queen of the Belgians, on their visit to Bolenge, Central Africa, last year



The Colonel's Lady and Judy O'Grady are alike burden-bearers in Africa

The Serious Business of Being a Woman in Congo

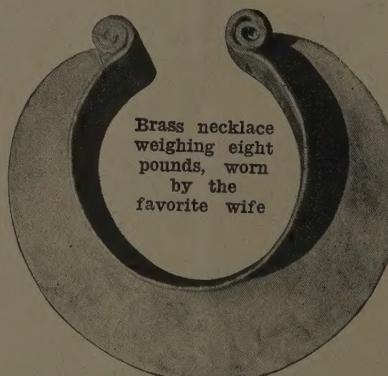
By GOLDIE RUTH WELLS

Missionary to Africa

MANY ask, "Why do we hear so much from the Congo about men and boys and so little about women and girls, while in India it is quite the opposite?" One word could answer the question, "polygamy." The girls are property, payment being made on them sometimes even before birth and the installments, such as knives, spears, anklets, dogs, goats or any other thing of value, as often as the relatives are able to extract them from the future husband. The man or the family with the largest number of wives is supposed to be the wealthiest. (Notice the statement "family.") If the father decided that he would not accept any purchase price for the daughter, good! But his brothers, father and uncles, as well as the girl's own brothers, are also part owners, and will demand a share of the price. So the relatives will come and insist upon their part. Today a man may have six wives. The district chief kills a leopard, or does some other good things for the community, so Is' eka Lampoka, an under-chief, sends one of his wives as a gift to the superior chief. It is a very

rare thing for a man to live with one wife throughout life. Many times the wives are passed on to other members of the family or sold to other men. The father is the owner of the offspring, so the child may remain with the mother until after weaning time, two years of age at least, when it should return to the father. Often it never knows its mother.

Many feel that the economic conditions of the Congo have helped produce polygamy. If one has his riches in chickens or goats, the leopard may take them all in one night. It is rare that a leopard takes a human being, since only the old, stiff jointed leopard is unable to obtain its food in the jungle. Thus, riches are vested in the wives. It is difficult for a mother of little children to plant and care for the garden, mud the house, go fishing, make baskets, prepare the food, which must be brought from the garden a distance of a mile or more from the village, and which takes much time and preparation after reaching the house, bring the water, also from a distance, and wood from the jungle.



Most of the women do not wish the marriage price removed at present, because it is the husband's promise to the family that will treat the wife right. If he pays ten dollars for a car, he will not take the care and pains with it that he would with a three thousand dollar car. The same with the wife. There also seems to be a tendency to vie with other wives as to the amount of husband has paid for them and a parent insists on more money.

The wife will join with the parent against the husband on these demands. In some cases the wives even want their husbands to have other wives to help share the burdens. For instance, when the family starts on a fishing or hunting trip, the father carries the spears, if there is a baby, he might carry it—that is if the other's load of nets and food is too heavy for her to carry the child too. Of course, each wife wishes to be the favorite wife, the one who gives orders about the work. Therefore much lack of harmony ensues.

IN CASE of the boys, they are wanted to help work the gardens, help in the hunt and in making the family mighty, but if they leave, the responsibility of furnishing them with wives is lessened. As a boy is not "held on to" like a girl, who brings money all the time. If she is away from home most of the family's source of income is also gone. Where will father get money to pay installments on his sons' wives, or even on his own wife or wives? An orphan boy may come to the station boarding school and receive very little, if any, opposition, while it is very rare to find an orphan girl who does not have some relative to claim her and to demand the marriage price.

A girl has very little choice as to who is to be her husband. She may run away from him or act so that eventually she obtains her will in the matter. At Condombe, one woman came saying she had left her husband and his harem and she thought she wanted to become a Christian. It finally came out that she had run away only to be caught by her husband and flogged. The second time she ran away, he caught and tied her among the ants, which sting worse than a wasp. (Her back still showed the welts a week after.) Then he said, "Now, you will not run away." He watched her chance and made her escape on the third attempt. We found out later she was only an adventuress, that she had no idea of becoming a Christian, and only wanted to escape from her husband whom she did not like. Soon her husband appeared at the mission and demanded either his property back, or the money he had paid for her. What man who has good cows would permit them to be taken away,



The African version of our modern "slave bracelet"

and not at least try to get the cows back, or the value of the cows in money? This woman's conduct was such that we were forced to ask her to leave the station.

Bolumbu has been a different type. She spent two and one-half years in boarding school and did not give us any difficulty in any way. Always of a sweet disposition, willing to help in any way possible, she exerted a fine influence over the young girls.

She learned to read and write well and taught in the school, as well as assisting with the primary children in the Bible school. She did garden work and learned to sew by hand and on the machine, so that she made her own clothing, did beautiful embroidery, patched and mended socks, cooked, and made mats and baskets. We were all delighted when one of the fine young boys made arrangements and got money together to obtain her for his wife. They were married and as has been the custom throughout all times, Bolumbu went home to visit her people and remain until her husband sent for her. Her parents, of course, demanded more payment before their daughter was permitted to return to the husband. She had lived now for three months in a commercial center where much that was unlovely had been taught her. Upon returning to her husband, she was thrown with his uncle's wife, who had been brought up in the same type of surroundings as had been Bolumbu's last three months, and with this influence of her aunt and her aunt's friends, Bolumbu began doing those things which nearly broke our hearts. She has been punished and we trust as she grows older will see the real reason for living the Christian type of life. Bolumbu is about fifteen years old now.

WE OFTEN should become discouraged with the apparent slowness in our efforts among the women folk if it were not for those outstanding Christian women in all the churches who have really the spirit of Christ and sincerely try to do his will. We know that no country rises higher than its womanhood.

You have heard of John, the captain of the steamer Oregon, his wonderful faith and his sincere Christian life, and the fact that he is an ordained minister of the gospel and leads his crew daily to the throne of grace in their morning worship and during the midweek in prayer meeting and Christian Endeavor. But have you heard of Elumbu Louisa, the wife of John, the captain of the Oregon? She is as fine a Christian and deeply spiritual and has at times led her husband to higher ways of life. She is always abounding in those things which will help others to live the better life and has been made one of the deaconesses in the Bolenge Church.

Bombenga Samuel has been known to many of you as captain of the launch, Illinois. Bombenga was a slave sold for a bag of common stock salt (the kind used in freezing ice cream). He succeeded in redeeming himself and obtained a wife. They were married as quite young people and came to the mission together. Their lives fell under the care of a very thorough type of teacher who taught them to control themselves, though it took many long months of constant training to keep Samuel from fighting and his wife Rebecca from having angry fits, but with the love of the missionaries and the constant teaching of Jesus Christ in their hearts, they have won out. Samuel and Rebecca live at Mondonbe, our farthest station in the Congo, where their lives are radiating his love which shows in a different manner of life, such as eating at the same table and sitting together in church. Rebecca teaches in the Bible school and takes an active part in the Christian Endeavor and prayer meeting. All of this has influenced many of the Christian women at Mondonbe to do more for their Master. Rebecca Amba is called upon day or night to reason with some unruly wife, or teach some fiery husband how to control his temper or to help care for the sick.

Yes, work with women in the Congo is often discouraging for you know not when a Christian husband will die and heathen relatives come to take his wife (since she is their property) off to heathenism, and how are your white missionaries going to be able to get her back from that which is so terrible to her and all the Christians? Only with education and long years of laboring with those who try to live the Life are we eventually to succeed in this matter. No, we are not discouraged. We are only over-anxious for those who suffer much and who must give their lives in many instances because of heathen practices.

Jesus Christ freed womanhood. The highest type found in the world today is in Christian lands. This has taken many generations of Christianity. Christ is just now reaching the Congo and only his love can free these women. American woman, may I, in behalf of the Congo women, plead with you so to give of your prayers and money that ere many more years Congo women, too, may be free!

Gezongondü

AUGUST 20, 1928, marked the passing of one of the most picturesque figures on the Tibetan Border. Influential and wealthy, Gezongondü received the missionaries in his home in those early days when Dr. A. L. Shelton and J. C. Ogden first arrived in Batang. He became the teacher of Ogdens and then the Sheltons, and later served as personal teacher for almost every member of the Disciples Mission for longer or shorter periods. I look upon the short period of tutorship under him as one of my most pleasant associations. He was a gentleman and a scholar. He was a mine of information about Tibetan life and

customs. His knowledge of nature and of the geography of the country was little short of marvelous. He was sought in counsel by every member of the Mission and they were always helped by his courteous and sane suggestions. In these relations he was able to offer advice freely which often prevented us from violations of Tibetan custom.



Gezongondü at the spot where Dr. Shelton was shot

Gezongondü was noted as one of the firmest friends of Dr. Shelton. He was one of his three prominent friends. The head priest, Ge Lama, died in 1924. Gway Sun Ge, the second prince, has been an official in Lhasa for several years and now the last of the triumvirate has passed to his reward. He was a little younger than Dr. Shelton and many of us had hoped that he would have many years of service for the Mission. We know that his friendship for the missionaries served us in many dark hours of disorder. Tuberculosis claimed him at the prime of life. His death is as the passing of a landmark.

Perhaps his most lasting service was as a translator. He was indispensable to Mrs. Shelton and Mr. Ogden in rendering their translations into the finest Tibetan. It might almost be said that the school book translations would never have been accomplished without his aid.

The teachers will miss the friendship and aid of this man. The younger teachers who are now instructing in the school and as personal teachers of the missionaries have been trained by him. He headed the Tibetan department of the school for a number of years.

No Tibetan layman was as widely known among the various tribes scattered over the Border as Gezongondü. His name was a passport to safety. When Dr. Shelton made those memorable and stirring itinerating trips into unknown villages he had Gezongondü as a companion. It makes us feel that his passing from our mission work is the closing chapter of the pioneer career of Shelton.

What I Found in Mexico

A Visitor's First Impressions of Missionary Work at Close Range

By ROBERT M. HOPKINS

Secretary of the World's Sunday School Association; formerly head of the department of religious education of the United Christian Missionary Society

THE first visit to the field which I was called upon to make as general secretary of the World's Sunday School Association has been visit to Mexico. This is also the first time that I have had the privilege of visiting any of the ten mission fields in which our brotherhood is at work. There was consequently a double thrill that came over me as I made my way from New York City to Mexico City where my first stop in Mexico was made. Then as I came to San Luis Potosi where Miss Etta Nunn, secretary of our mission in Mexico, had gathered together as many of our missionaries as could come from San Luis Potosi, Aguascalientes and Charcas, I felt that mine was indeed a wonderful privilege. Here I saw actually at their work a group of splendid men and women for whose support I had written many Children's Day appeals to our preachers and able school superintendents.

Three things impressed me regarding the work of our brotherhood in Mexico which I should like to share with readers of *WORLD CALL*.

OUR people occupy an honorable place in the co-operative program of evangelical Christianity in Mexico. The purpose of my visit brought me into contact with many representatives of the National Council of Evangelical Churches. At their invitation I had come to confer with them with regard to the probability of locating a general worker for religious education in Mexico. This brought me into contact with leaders, both missionaries and nationals, of Northern and Southern Methodists, Northern and Southern Presbyterians, Congregationalists, Baptists, Friends, Nazarenes and others. Among them all I found our people highly respected and their contribution to the Christian work of Mexico greatly appreciated. We carry a commendable part of the support of the Union Seminary in Mexico City which is making a vital contribution to the future leadership of Mexico. We also contribute what seems to me a very generous portion of the support of the United Press.

It was gratifying to learn of the splendid progress that this Press has made under the leadership of Woody Edwards, one of our workers in Mexico. It will be remembered that the manager of the United Press in the early days was our Jasper T. Moses who went there only to die after a very brief service. It

was my privilege to stand by his grave in the American Cemetery in Mexico City, and there remember the work that this young man did as well as the distinguished service of his beloved mother, Helen E. Moses.

I feel very sure that our people will provide their part of the support of religious education work in Mexico. Miss Nunn and Mr. Edwards were present in the conferences in Mexico City and rendered valuable assistance in laying the plans for this work.

The area for which our people have accepted responsibility in the plan of cooperation which prevails in Mexico is in the very heart of the country. While there is not a united church in Mexico, there is a co-operative church that is making most commendable progress. Enrique Westrup, whom I was glad to meet at Monterrey, and of whom I had heard so many things in our brotherhood history, is president of the National Council of Evangelical Churches and is held in highest esteem by all who know him.

OUR people are making a commendable growth, worthy of the investment which our churches in the United States and Canada have made in this land. We are an increasing brotherhood in Mexico. A visitor is impressed with the progress made. Our institutions are in good repair, and while we were there in vacation time we could nevertheless see many evidences of the splendid work our schools are doing. A new school for boys is being built at San Luis Potosi with funds from the Golden Jubilee. How much our brotherhood owes to Mrs. Affra B. Anderson and the host of women who inaugurated the Golden Jubilee! The location of this new school is strategic, at the outskirts of this important city, and as an industrial school it will make a vital contribution to the future manhood of Mexico. Mexico is making decided inroads upon illiteracy. We were told that in 1910, 78 per cent of the population were illiterate, while at the present time it is about 62 per cent. The government appreciates the efforts being made by Christian forces to assist in the educational work of the country.

Our church in San Luis Potosi is a self-supporting church. There was genuine pride in the voice of Pastor Pilar Silva as he told me of the struggles the church has made in its determination to keep all bills paid and a balance in the treasury. Of course it was

a story of hard work, but that very effort is building into the life of that congregation a deeper conviction and a stronger devotion to the cause of Christ. Already the church at Aguascalientes, which is considerably younger in years, is catching something of the same spirit, and it will not be long until this church will be self-supporting too. Thus do we see the first fruits of the gospel.

We have had a remarkable leadership in our forces in the thirty years in which our brotherhood has been at work in Mexico. S. G. Inman, who is now executive secretary of the Committee on Cooperation in Latin America; E. T. Cornelius, who is now general secretary of the Council for Spanish Speaking People in Southwest United States; Mrs. J. M. Stearns, who until recently has been vice-president of the United Christian Missionary Society, were all among the early leaders, and something of their spirit remains in the work. We have equally devoted and competent workers serving in the mission today. They are happy in their service and while they feel the need of additional resources in manpower and money, they are making good use of the resources which our brotherhood at home has placed at their disposal.

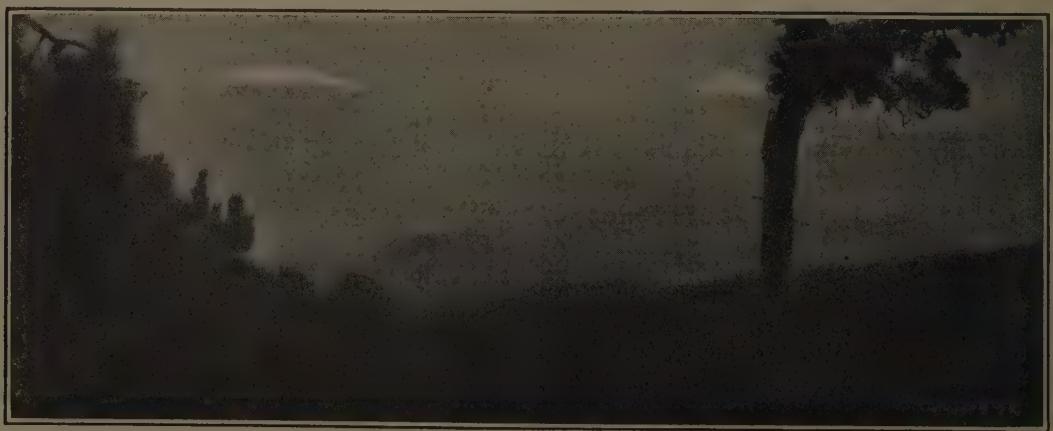
OUR Mexical mission is so near the United States that it deserves a much closer personal contact than it has been receiving. Mexico need not be treated as a distant station. The round trip winter tourist ticket from St. Louis, Missouri, to Los Angeles, California, is \$132.63. A similar round trip ticket from St. Louis to Mexico City costs only \$116.00. The Sunshine Special carries a through Pullman sleeper for Mexico City which reaches its destination only six hours later than a sleeper on the same train reaches Los Angeles. Mexico is not distant from the heart of our brotherhood.

And yet Miss Lela Taylor, who carries the administrative correspondence with Mexico for our brotherhood and who is greatly loved by the Mexican mis-

sionaries and nationals, has been to Mexico only once and that was three years ago. Only one other secretary now serving in the foreign department, C. M. Yocom, has visited Mexico and he went in connection with the making of the survey. Two of the staff members of the foreign department, including the head of the department, have never been to Mexico. Other representatives of the United Society should go to visit Mexico. I know I could have written a stronger Children's Day appeal if I could have made my visit early in my service for the United Society. Promotion should be represented among the visitors in Mexico. Miss Daisy June Trout has visited Mexico once and she made that visit at her own expense in vacation time. Her contact has meant much in her service in the department of missionary organizations. What a rich background awaits the leaders in missionary education in visitation of Mexico. It would do home missions good to have Grant K. Lewis and Miss Mary Campbell visit this field. Evangelism, religious education, young people's work should not be continually drawing their lines of projection to stop at the River Rio Grande. Our brotherhood should insist on more frequent visitation, rather than less, to all the mission fields in this new day of a world neighborhood.

Mexico is standing at the door of a wonderful opportunity. Just before President Calles retired from office, he was asked by a prominent Protestant in Mexico what he thought of the future prospects for evangelical Christianity. To this he replied, "I have broken the ground and have made the furrows; it is for you to sow the seed." With the issuance of such a challenge Mexican leaders, both missionaries and nationals, have united their efforts through the National Council of Evangelical Churches in behalf of a common cause.

The eyes of all Latin America are upon Mexico at this time. If evangelical Christianity wins out in the test which it is now undergoing, the cause throughout Latin America will be set forward a generation.



The towering Popocatepetl, Mexico's highest peak, dominates the long look across her picturesque valleys

A Leader of China's Tomorrow

A Product of Missionary Effort Returns to Serve His People

By ALEXANDER PAUL



P. H. Mao

A CULTURED Oriental gentleman commands respect. And when he represents in his own person the inheritance of generations of culture and refinement, he is the personification of our highest ideals of manhood. P. H. Mao is such a one. And it is a rare privilege to know him and to be able to look upon him as a friend.

From our most inland station in China, Luchowfu, he came

America in 1923. Not a Christian and, indeed, questioning the value of Christianity for his country, was desirous only of getting the best possible preparation in order that he might return to serve his people. Having made the acquaintance of some of our missionaries in Luchowfu, especially Mr. and Mrs. C. Bro, he was anxious to learn from them where in America he could complete his education. Mrs. Bro's father being president of Transylvania College at the time, it was natural for them to suggest that school and they were good enough to plan for entrance. Here he came under the influence of several professors who took an interest in him and were won to him by his culture and seriousness of life.

Professor E. E. Snoddy made a lasting impression on Mr. Mao through his classroom work and his strong Christian personality. As Mr. Mao said to me, "I felt that if a man like Professor Snoddy presented Christlike living, that was what China needed," and although he tried to discover a reasonable excuse why he should not take Christ as his end, he was soon driven by his conscience to accept him, not only for himself but with a desire to take him to his own people—especially as he came to see that the program of Jesus was the only solution for the ills of the world.

He won for himself many friends among the students and townspeople, and it was with reluctance that he left the campus of Transylvania to go to the College of Missions in Indianapolis. Here he came

in touch with a small group of young men and women who were being especially prepared to go to the non-Christian lands to make Christ known. The atmosphere of good will and cheerfulness which permeated the lives of the group in the college made such an impression upon him that he appreciated, for the first time, the sacrifice and devotion of these people—people who had but one motive in life and that to make the nations of the earth one family in Christ. Like all who came to the College of Missions, Mr. Mao was very greatly influenced by President and Mrs. Charles T. Paul. Their home was always open to him and with deep reverence he stated to the writer how President Paul would exercise infinite patience with him and guide him into greater values of life through the study of Jesus. When President Paul went to the University of Michigan for the school year of 1925, Mr. Mao went with him. Here for the first time he had the advantages of a great university and, having wise advisers, he was able to take advanced work in subjects which he believed would be of value to him and his people.

DURING this year he received the news of his mother's death in China and her passing threw the responsibility of the family upon his shoulders, his father having died some years before. Fortunately, Mr. Mao was able to complete the school year in Michigan and, through the influence of some friends, he was able to enter the Ford School in Detroit, where he spent two years. Here he worked in the shops and did odd jobs that he might save as much as possible to send to his brothers and sisters in China.

Sterling character soon won for him the confidence of those in responsible positions and privileges were extended to Mr. Mao which are seldom proffered to students. It was at this time that the Chinese Government commissioned him to investigate the matter of "Big Business" in America. This gave Mr. Mao opportunity to travel extensively and come in touch with some of the geniuses of the leaders in American business. His report to the Chinese Government, pointing out where China might learn from America in establishing large commercial interests, emphasized at the same time the need for the welfare of employees and justice in reasonable hours of work.

It was during this time that the situation was extremely tense in China and the wise leadership of her sons and daughters most needed. Mr. Mao was anxious to return and give himself in service to his

people. But not until last year, 1928, was he able to do so. Although several important political positions were offered him, he felt that he could best serve his people in another way. After careful consideration, he accepted the principalship of a large vocational school for young men and young women in Anking, the capital of his own province of Anhwei. In spite of the unsettled conditions and political upheaval, Mr. Mao has already made a place for himself and, through his wise administration and high ideals, has raised the standards of the school until now it is looked upon as a model institution for the training of young men and women.

By his devotion and self-sacrifice, as well as by word of mouth, he is making Christ known to the hundreds of young people in his charge. He makes no apology for being a Christian, but takes every opportunity to bring those in influential places into touch with the program of Jesus for mankind.

Such strong Christian leaders are needed in China to hold places of responsibility. And the hope for the country is that she has hundreds of such young men as Mr. Mao who are devoting their lives to the placing of China on a permanent basis of peace and harmony. This can only come by making Jesus and his program known to these people who have preserved a civilization and culture through generations of change, but a civilization which can only continue by being perfected by the teachings of Jesus.

An Index to Japanese Thought

FOURTY-ONE religious organizations in Japan were represented in the sixth annual meeting of the National Christian Council of Japan held recently in Tokyo. The meeting was characterized by a fine spirit of unity and, according to reports, the discussions brought out differences of opinion but "Christian courtesy prevailed."

One of the most significant actions of the Council was the adoption of a Social Creed which is given on the back cover page of this issue of *WORLD CALL*. It is significant of the trend of thought of the Japanese Christians and demonstrates as statistical tables can never do the increasing hold Christianity has on the hearts and minds of its followers in Japan.

Among other interesting incidents of the Council meeting were the following which need no interpretation as an index to current thought in the Orient. We quote from a Tokyo newspaper report of the proceedings:

Dr. C. Y. Cheng, general secretary of the China Council and Moderator of the United Church of China, made a significant contribution by his presence as fraternal messenger and through his statesmanlike messages.

He stressed the fact that two movements are mightily moving China today, one being the People's Movement and the other the Christian Movement. These two often clash as to their ideals, methods and goals.

He pictured the church in China as facing seven major

problems, the indigenization of Christianity, the devotion of foreign missions, the church's relation to political questions, the social application of the Christian teachings, theological differences, cooperation and unity within the Christian movement and the fight for religious liberty.

He made an earnest plea for a better understanding between the Christians of China and Japan and for cooperative efforts to bring about better relations between these two nations.

Mr. Shimomura, the chief of the Religious Bureau of the Department of Education, brought a message which should challenge the educational and religious leaders of this Empire. He declared that communism and anarchism were not the only forces which are disturbing and disorganizing the nation's thought life and threatening its social order.

Heretical fanatical teachings have during the past few years swept like a forest fire across the land. Such false faiths as "Omotokyō," the "Tenrikyō Kwai" and others of a similar type have in an incredibly short time gained followers by the tens of thousands. Their influence on the thought life and spirit of the people is nothing less than alarming and strikes at the very foundations of society. Those who have become entangled in these teachings are not illiterate folk. The vast majority are graduates of our primary and secondary schools.

Three things stand out clearly as the causes for the rise and spread of these heretical faiths. One is the lack of thoroughness in the government's educational policy. It has failed to develop the whole man. The second is the fact that the people's hearts are empty and furnish an open field for the inrush of mistaken teachings. The people as a whole are not reenforced by a vital faith and a real religious experience. The third cause is the lack of preparation both on the part of the government and of religious organizations to fight these tendencies with something constructive, wholesome and satisfying.

The revised constitution of the International Missionary Council received the unanimous approval of the delegates. This action makes the Japan Council a constituent member of this world-wide organization which aims to link up the churches East and West, North and South, in a world-wide cooperative effort to build a Christian world. Bishop K. Uzaki and William Axling were elected as the Council's representative on the executive committee of the International Missionary Council.

Fritz Kreisler, the Violinist, on Christian Stewardship

I WAS born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society.

I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

Chosen Called Sent

A Missionary Meditates in the Land of Meditation

By MRS. DAVID RIOCH

A talk given at the opening devotional exercises of the annual convention of Disciples of Christ in Jubbulpore, India, in November, 1928

SOLEMN thoughts at once come to us as we reflect on the great meaning contained in these words and on what their import is when related to each one of us: I have been chosen, I have been called. By whom? With what authority? To what purpose? What is the result in my life?

Looking at this subject from a personal standpoint, we may say: When we choose an employee or anyone for a certain task, we are careful in making our choice, we use all the discretion we can in weighing the fitness, the capabilities of our assistant. When we let a person to do a certain work, we know we have power to control and direct the worker, we know in ourselves we have the authority to give an order, to grant a reward, or to condemn bad workmanship. Looking at this subject from a far higher standpoint, we can realize, when applying it in a spiritual sense to our own life and experience, that, if we have been chosen and called of God for his work, there must be motive in it, there must be a purpose for it, there must be an authority.

What is the motive? Love. It was not that we loved God first; we love him, because he first loved us, then chose us and called us.

Chosen. . . . Jesus says to his disciples: "I have chosen you out of the world." "Ye have not chosen me, but I have chosen you and ordained you, that ye could bring forth fruit." "I know whom I have chosen," says Jesus. How do we know we are chosen? Only those know to whom the Son will reveal himself. Chosen and chosen by the God of love; therefore he says: "Love one another." How he emphasizes this in his parting hours with his disciples! "Love one another; work together in love, for this is my work, founded in love and carried on by love." The love of God looked down the years and yearned for those, who he knew would learn of him and his love through the one he was choosing and calling.

Called. . . . Through the Old Testament we have examples of the way in which God called his own appointed workers, those to whom he assigned a certain task. Today, in a no less wonderful way, the Holy Spirit calls for coworkers in the great harvest fields of the world. "Whom shall I send?" cries the Lord, now as in the days of Isaiah. Only those who through the testimony of the Holy Spirit know that

they are called and chosen dare to answer: "Here am I, Lord." "The voice of the Lord cried: 'Go, tell this people.'" Are we heeding that voice today? That voice still cries: "Go, tell my people." Yes, go down into the alleys of the city, go out onto the great highway, go, tell my people in the villages of the plains and hidden in the jungles and forests. Tell the children in the school that Jesus said: "Let the little ones come to me." Tell the boys in the workshop and win their hearts and lives to the Master's use. Tell the diseased and sin-sick in the hospital of him who came to save the lost. Go, tell the people of India: "Christ, Christ is the Savior!"

Are we sitting idly in a corner of the harvest-field, amusing ourselves perhaps, having a good time? We are called to a marvelous work, grander than any the whole world has to offer to the building of God's church on earth.

The one who calls us to this task has himself set us an example. "I have finished the work which thou gavest me to do. I have glorified thee on the earth." Knowing his task was done, he claims his reward: "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee." When we stand to claim our reward, how will our work appear? Every part of the work is important and demands our individual best effort. In the building of this church every brick must be laid straight. My brick calls for my best endeavors to set it well.

If the children in my school are not taught what Christian love is, or Christian manliness and courage, the members of that church and community will not be the upright Christians they should be. That brick was the one I was chosen to lay, for this is the purpose of our God in calling us to India: the up-building of the Church of Christ.

SENT . . . Under whose authority are we called and sent to this work? Does the one who sets the task provide the strength, wisdom and power to do it? Here we refer to the idea we started out with—note the difference! We can, in our earthly affairs, set a task and appoint a work. We can encourage our assistant and instil into him all the desire to accomplish his task, but we cannot give him the skillful fingers or the power of brain or the strength

of purpose to endure unto completion. Here is our limit. Here we are finite. The one who finished his work is infinite. After he came forth conqueror over death and sin, he said to his disciples: "As my Father hath sent me, even so send I you." The son, appointed heir of all things, who uphouldeth all things by the word of his power—the one who could say, "All things are delivered unto me of my father," he is the one who says: "I have chosen you and ordained you." The one unto whom angels and authorities and powers are made subject, he is the one who says: "Go, make Christians of the nations." "But we see this Jesus crowned with glory and honor by the suffering of death"—Why? He, our own great co-worker, was made perfect through suffering. He does not call us to tread the pathway of sorrow alone. No; he knows the way we take. "Both he that sanctifieth and they who are called and sanctified are all of one, for which cause he is not ashamed to call us brethren." This Jesus, "whose dominion is an everlasting dominion, which shall not pass away and whose kingdom that which shall not be destroyed," this Jesus, of whose kingdom there shall be no end and who stands in majesty and says, "All power is given me in heaven and in earth," says also, "I am meek and lowly in heart, abide in me, I in you—together we can bring forth fruit ready and fit for the heavenly garner."

The voice cried: "Go, tell my people." Jesus said, "Other sheep I have, them also I must bring." . . . How can the people be told? How can the sheep be gathered in? That is the work to which we have been chosen and called. We have heard the call and have

obeyed. Christ said: "Whosoever is not willing to forsake all is none of mine."

We know that and have not held back. Many of us have given up home with countless joys and comforts we have renounced profitable positions and opportunities of making money. We have bidden good-bye to the loved ones, just as Jesus said, to father, mother, brothers, sisters and children. Our loved ones have passed on and we could not be near them in their last hours. Why does Jesus demand this? To prove us

The author of our salvation, the finisher of our faith, he who said "I have finished the work," was made perfect through suffering and he says, "Be ye also perfect." So let us still rejoice that we know in whom we have believed. He said: "Go, tell this people, go into the uttermost ends of the world and remember always, I am with you all the days."

Let us realize afresh the power of God, the authority of Christ. Let the joy of the Lord be in our hearts and on our lips. Let us, during these days of convention, be glad in the Lord, helping each other in love and sympathy as we meet in discussion or plan in committee work.

At this time we call to mind the faces of those who so sadly miss from our midst. We know that in spirit they are joining with us in songs of praise to him whose call they heard and so faithfully answered.

There is one word to add. In Revelation we read that John had a vision—a vision of the Lamb and the voice of the angel said: "He is Lord of Lords and King of Kings and they that are with him are CALLED and CHOSEN and FAITHFUL."

The Day of Resurrection

(Lancashire, 7, 6, 7, 8, D.)

JOHN OF DAMASCUS, circa 750
Translated by JOHN M. NEALE, 1862

HENRY SMART, 1836

"The Day of Resurrection"

Hymn Story and Interpretation

By S. W. Hutton

A NUMBER of the Greek scholars wrote hymns. Their favorite themes were the birth of Christ and his resurrection. Some of these hymns are still in use. They are truly great hymns, full of spiritual power, inspiration and faith.

"The Day of Resurrection" is one of these, written in 750 by John of Damascus, among the last of the Christian Fathers of the Greek Church. He was a devout soul who spent much time meditating upon the birth and the resurrection of Christ. Out of these meditations grew this and other worthy hymns, another valuable heritage from the monasteries of olden days.

After eleven centuries this resurrection hymn was translated by John Mason Neale and today our lives are made richer by the joint Christian service of these two churchmen. Some one has mated the words of this hymn with the animated tune, Lancashire, by Henry Smart written nearly a century ago.

The first stanza is vibrant with the glad tidings of the resurrection story. In great sweeps of emotion the story is majestically heralded abroad. In the second stanza is a plea and a prayer that "our hearts may be pure from evil" to the end that we may hear aright this personal message of victory. Then in the third stanza the author again feels the great impulse to tell abroad the great triumph of Christ over death.



China Awakes!

By

EDNA K. SETTLEMEYER

A glimpse through a Chinese doorway shows the modern Chinese young woman at study

THE dragon rubs its sleep-filled eyes and yawns.
A nation long asleep wakes up and speaks:
"Four thousand years seem as a single day—
Sunrise, high noon, and night, with little change.
Four thousand years, the last much like the first.
But now I am awake. A strange, strong urge,
A restlessness and groping for new light;
A patriotism never felt before;
An eagerness to throw off foreign bonds;
A consciousness of freedom bought with blood;
These make me yawn and rub my sleep-filled eyes
And cry, 'I see now light and I shall find
Whatever truth Heaven has for me to learn!
I ask the world to let me find it now.' "

The Field Is The World

By CHARLES REIGN SCOVILLE

THE first missionary boat that ever sailed from the love and light of home to a foreign port bore the Lord Jesus Christ. The Father knew and the Savior knew the needs of that age and of every age. His call to us is large and commanding—a call to share the spirit and purpose of his own mission to mankind.

The instructions are definite, "Go ye into all the world." A sufficient Savior for all the world is not an insufficient Savior for any part of the world. That first church refused to shrivel up the command of Christ—"to every creature" merely to a few individuals in every nation. If Christ is good tidings for all, what right have we to withhold him from all people?

The peril of the church has ever been shortsightedness, selfishness. "If any man have not the spirit of Christ, he is none of his." A man who doubts the final triumph of Christ is not a Christian, and needs to be born again. The Army of Occupation, boasting of Apostolic Succession, must become the Army of Conquest boasting for sacrificial succession, manifesting that same quenchless zeal for the salvation of the world for which he died, as did those first disciples.

We enlisted on God's terms. His son, that day, became the captain of our salvation. His command is, "Go!" We must either obey his command or cease calling him Lord.

Jesse Wilson of the Student Volunteer Movement says, "That religion which is best for any people is the one best for all. If the people of other parts of the world do not need Jesus Christ, neither do we need him, and if we do not need him, neither do they. The truth is we all need him, and for the same reason, 'to save man in the face of his sin-tormented life everywhere.' "

"How shall they believe in him whom they have not heard?" The Jerusalem Council, assembled on the Mount of Olives this last year, answered that question as follows:

"As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of cooperation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life."

Each Christian pastor has a definite responsibility for presenting and interpreting this call to every church of Christ and each and every Christian in each church, throughout the whole world. The first Sun-

day in March is the day to present the challenge and issue the call. "If the trumpet give an uncertain sound, who will advance to the battle?" Standing among the graves of our heroic dead, our sainted leaders, McLean, Rains, and a multitude of the just made perfect, our martyrs and missionaries, Rijnharts, Shelton, Wharton, Garst, Eldred, and others who fought a good fight and finished the course, kept the faith, and have received the crown of righteousness—"surrounded by so great a cloud of witnesses," our churches, our brethren, should rise to unparalleled heights in spirituality and in giving, and in carrying out the program of our Lord and Master.

The League and Missions

THE newspapers state that the League of Nations spent recently the sum of \$28,000 in cablegrams to prevent war between Paraguay and Bolivia. This agreement to arbitrate through an international committee seems to have eliminated the probability of armed conflict. Probably no war has ever been prevented so economically. It would have paid the Disciples of Christ alone to contribute the \$28,000 and much more, in case the necessity had arisen. The United Christian Missionary Society is the only evangelical board working in Paraguay. We have the only Protestant school in the republic. The buildings for this fine institution cost more than \$100,000, practically all contributed by our Christian people in Ohio. In this school the finest young people from all over Paraguay are in attendance. They come from the leading families of the republic and will be an outstanding factor in the future leadership and development of Paraguay. The sons of the vice-president and boys and girls from other strong Paraguayan families have been in our school.

Paraguay is noted for its courage and the little republic fought six years, three-quarters of a century ago, against the combined forces of Brazil, Argentina and Uruguay. This war decreased her population from two million to two hundred forty thousand, and during the last seventy-five years she has been going through the process of building this population up again until the republic has a million people. A war between Bolivia and Paraguay would have been not only disastrous to the two countries, but would have set back our own mission work there many years.

The League of Nations has made a real contribution to the mission work of the Disciples of Christ. The foreign missionary task is one that touches international relations in many ways. There has been no more striking illustration of this than in the settling of these questions between Paraguay and Bolivia.

Singing Souls

"The Soul of the African is Atune to Music"

By DR. ROYAL J. DYE

Drawings by Leonora Vickland

THE soul of the African is indeed atune to music. Whether he works on a plantation or a steamer in our own Southland or whether he plods the wilderness trail in the forests of Africa or paddles his primitive hollow-log canoe against the broad sweeping current of the mighty Congo or on the "limpid Lompo's slimy sluggish stream." The rhythmic beat of the persistent "lokole" the hollow-log drum used also for their wireless messages and beaten by (drummer-boy), or the deep-throated "gomo" (skin-covered drums of various sizes and shapes) helps the tired crew keep up its stroke. The traveler of the far forest trails forgets his loneliness and charms away the evil spirits as he trums his little hand-piano, "esange." This is hewn out a solid block of wood, scooped out to provide a sounding board and provided with a metal bridge and tapered steel reeds which vibrate in different tones when struck by the fast moving fingers of the musician. The crooked-neck hand-harp with its body shaped somewhat after the style of our violin, is covered with an animal skin tightly drawn, and on taut strings of various lengths he strums out a repetitive tune, beguiling away his tedium and expressing the melody of his musical soul. It may taken a more deadly tedium in you as he chants a little dirge over and over. If it should be your privilege to hear the great *marimba* orchestras of the Zulus, your amazement would be complete. Their sonorous deep tones and the perfect harmonies and rhythms are soul-stirring and wonderful.

The African must have music to express the varying emotions of his soul. On several occasions missionary parties traveling among the wilder savannah villages, where they were seeing the white man for the first time, "got by" by singing, gradually miming the warlike attitudes of the first surprise and in getting a chance to tell the theme of the "New Song."

If you want to make a long journey on any of the more than ten thousand miles of navigable waterways

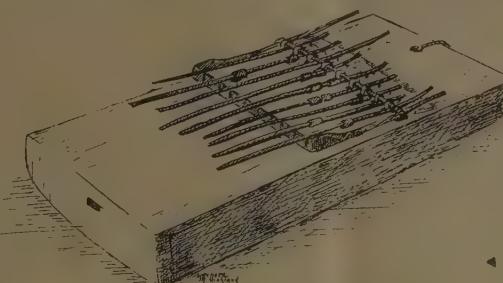
of the Congo system, take a "Singer." He will lead the canoe songs hour after hour and they will paddle on and on in that broiling tropical sun for amazing distances in a day without stopping, sweat streaming down their shiny ebony backs and bulging muscles rippling under the skin. A magnificent sight—the simultaneous splash of paddle, the rhythmic stroke, the chant of the song, the lift of the little canoe under their powerful stroke, and the beat of the drum!

The singer will call out to the crew "bosungu" (sugar-cane) and they in one voice cry back "O" (yes). "Bosungu" again rings out and a louder "O" responds. This is the warning "cue" of the song. He then chants the line of the song, which they all sing over and over,

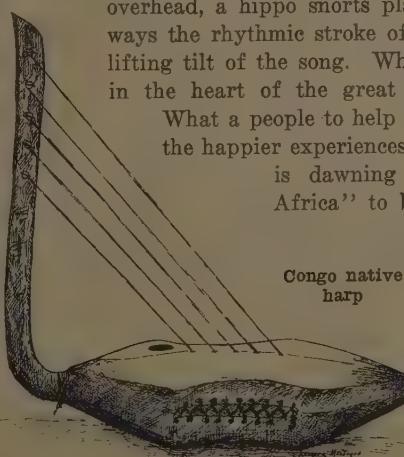
sometimes all singing the air, sometimes harmonizing. Then again he calls "bosungu" and they all answer "O," which stops this particular chant. If you can now imagine yourself in a rocking canoe with a crew of a dozen to forty sturdy paddlers with their rich melodious voices singing, you can get some of the thrill of the journey. Monkeys scampering through the tree-tops, flocks of wild grey Congo parrots squawking by overhead, a hippo snorts playfully near and always the rhythmic stroke of the paddle and the lifting tilt of the song. What a romance of life in the heart of the great "Dark Continent!"

What a people to help see the new way and the happier experiences of the new day that

is dawning in that "brightest Africa" to be! Do you wonder that the new song of the gospel appeals to these melody-loving sons of Africa? The simpler children's songs are the ones we try first. They lend themselves not only in rhythm



The hand-piano used in Congo



Congo native harp

and tune but in thought to the expressive rendition of the African. The simplicity of tune and words makes them popular. It's the very common practice of the native evangelists to start their approach to a village by teaching them to sing a verse of *Jesus Loves Me*.

Fafa atolang' Iso.
 Ende mongo Nzakomba.
 Iso Bana Bakande.
 Fafa atolang' Iso.
 Chorus: Yesu Aondanga.
 Yesu aondanga.
 Yesu aondanga.
 L'elango buke na.

Some of our songs fit easily into the African's thought and meter. *Work for the Night is Coming*—“Kambak' olemo w'olo, Bangaka mbil ene,” and *There's Not a Friend Like the Lowly Jesus*—“Tofal' eoto ngole Yesu nkomo nye! Nkomo nye.” While *Onward Christian Soldiers*, “Lonco iny' acweji, leka nd' etumba,” appeals to their warlike moods and takes the place of the old war cries of their bloody cannibal raids. *There's a Land That is Fairer Than Day*, “Es' enkina elek' ene. Ko BaYesu benyea esi,” buoys up their faith in the hour of morning. *O Happy Day that Fixed My Choice*—“Bokolo bok' em' wangaka, njoamba Yesu Nkolo ekam,” is one of their favorites at the baptismal services. Over four thousand were baptized last year in our fields in the Congo Mission. One old grandmother of the forest was found one day lamenting the fact she could not be a Christian, for, said she, “I can never learn to sing.” One of the missionaries whose cross is that he cannot carry a tune as, he says, even in a basket, was pointed out to her as a happy Christian who could not sing. This soothed her and she found the joy of the new way. Another old grandmother sat on a log with her little grandson cuddled close, while he taught her to sing the new song, *Jesus Loves Me*. How touching it was, the eager quest of this old creature for light.

It is an inspiring thing to hear the native Christians coming down the forest trail singing the glad songs of the church, when we heard those same trails resound in their old days with the wild yells of the savage cannibal raid or the horrible drunken debauch. Here comes an evangelist, one of their own men transformed by the gospel, leading a long line of those who are seeking “the way,” singing as they come, *Wonderful Words of Life*. Or at night when the “sun ties the earth and sky with red,” *Sing Them Over Again to Me* comes echoing out of the village that resounded with the screams of the women beaten by their masters with the horrible “chicot” (hippo-hide whip), or the deep throbbing note of the “ngomo” (skin covered dancing drum) far into the night stirring up the passions of a filthy revel. Now the joyous songs of faith and purity and love fill our ears.

The prophecy, “I will put a new song into their mouth,” is literally fulfilled in the mission lands of the earth. They never leave out the third verse, in fact the more verses a song has the more popular it is. They sing them all joyously. Could you hear the great choirs and feel the deep cadence of the wonderfully rich voices as they worship in the great congrega-

gations, which missionary gifts and prayers have helped build, you would feel somewhat repaid and greatly encouraged to go forward till the last tribe of the “Forest” and the great reaches of the Regions Beyond shall hear, too, the “New Song.”

Mrs. David Byerlee, a teacher of music in Oregon; Mrs. Andrew Hensey, a trained musical critic, Mrs. Evelyn Utter Pearson, the sweet singer of California; Miss Hattie Mitchell, with her wondrous voice, have all added their talent to those of all the other missionaries in giving to Africa the glorious influence of the “New Song” of the gospel.

The new revised edition of the Song Book is a popular “best seller.” It used to be said that at Bolobolo (the English Baptist Mission) they sang out of books but at Bolenge they sang out of their stomachs (stomach is the seat of their emotions), and they literally did. With all the power of their diaphragms and with their rich, full-throated voices, they pour out their hearts in praise to the Savior and God they have learned to love and serve so eagerly.

Pure and Undefined

A RUSSIAN Jewish woman died recently in New York City. At her funeral were statesmen of high and low degree, prominent men and women of letters, current stars in the theatrical world, Jewish rabbis, Catholic priests, police captains and newspaper men; as the coffin was carried to the street, fifty patrolmen stood at salute and a motorcycle escort led the cortege to the cemetery—all in tribute to the worth of one woman who had lived her religion.

Sophie Irene Loeb's ruling passion was the care of fatherless children and their widowed mothers. Seeing their needs in a different light from that of those who have built and are maintaining the splendidly organized “institutions” for the care of orphaned children, she was among the first to give definite impetus to the movement of “keeping families together” by aiding widowed mothers in their struggle to maintain a home. She set in motion legislature in New York State that made this possible in every county in the state, and forty-two other states have followed the example in providing for the administration of widows' aid through child welfare boards. She was president of the Child Welfare Board of New York and was called to Geneva to advise in the formation of the child welfare work of the League of Nations.

Yet it is not in her organizational capacities that Sophie Irene Loeb will be remembered. It was her breadth of compassion, her living interpretation of her “religion,” that endeared her personally and marked her service, curiously enough, as distinctive. Of Jewish birth, nurtured in Jewish tradition, she exemplified as clearly as Christ himself his conception of religion “pure and undefiled.”

Specialists—In Annexing Annexes!

Heroic Group of Young Missionaries in the Philippines Triumphs in an Adventure in Faith

By MARIE SERRILL

Superintendent of Nurses, Mary Chiles Hospital, Manila

ID you ever hear of a hospital—and a real hospital at that—in which the sick children were in a ward where the floor was always damp and the newborn infants had to be kept in a dark room outside of the typhoid room! To say nothing of the hard working nurses who had only one room for dining room, study hall, and for entertaining their company. So it was in 1924 at the Mary Chiles Hospital Manila, Philippine Islands, when the need for an annex to the old building was becoming painfully apparent.

So we began collecting—no, assembling—small sums of money. A Catholic Filipina friend, who appreciated the service we were rendering the community, had been giving us 1,000 pesos* a year for several years, and when she heard that we had assembled the great sum of 7,000 pesos, she presented us with 1000 more. That just about completed the sum we needed for the little annex we had dreamed about. You can imagine our joy as we drew up plans, consulted gravely with contractors and discussed details. At about this time things began descending on us from above—our ceilings began leaking so badly that repairs simply had to be made. When that was done we found we had used 2500 pesos of our precious money and what was left was simply not enough—stretch it as we would—to go ahead with the annex. We were a pretty discouraged bunch, but we kept



The Tuason Annex that dreamed itself into being

grimly on, hoping and praying that some way would be found to help us carry out our cherished plans.

It wasn't long until we heard that our Catholic Filipina friend, Miss Tuason, was ill and three of us went to visit her, deciding on the way over that we would not let her know our building plans were stopped for fear she would think we had come to ask for more money. As soon as we had inquired about her health, she asked as to the progress of the annex. We replied that the plans were in the hands of the contractor and changed the subject. But she was not so easily sidetracked. "You need more money?" she asked, out of the clear sky. We told her we had come to inquire about her health and not ask for money. She looked keenly at us, smiled and then said, "I give you one, no, I give you five," and went to another room to get her check book. While she was away we said, "Does she mean one hundred pesos or five hundred?" But before we had a chance to wonder long she came back and handed me a check. I was almost afraid to look at it. It was for 5,000 pesos! Thus we literally prayed our Tuason Annex into existence.

Upon Miss Tuason's death several months later, she willed what was left of her estate, after her family and household were cared for, to four institutions—two of them Catholic and two Protestant. One of the latter was Mary Chiles Hospital. Her bequest is now a nest egg for the new operating room unit which we need so badly and which we hope to have soon.



Miss Serrill (center) and the 1928 graduating class at Mary Chiles Hospital, Manila

*A peso is worth fifty cents.

Know Your Missionaries!

Can you identify these ten missionaries? There is one from each of our ten foreign fields; all have been home on furlough at one time or another and out among the churches, speaking and getting acquainted. To the one sending in the first correct list, a year's subscription to "World Call" will be given, to be sent to any address designated.



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2



3



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5



6



7



8



9



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Consider the Neglected Adult

What Share Does He Have in Your Religious Education Program?

By O. E. TOMES

Pastor First Christian Church, Johnstown, Pennsylvania

SOMEONE has divided life into the "tempestuous teens, the striving twenties, thriving thirties, fiery forties, faithful fifties, sober sixties, solemn seventies, aching eighties, the sod, God." The alteration in that classification is attractive but the following is perhaps better for pedagogical purposes: twenty-five to forty constitutes early adult life; forty sixty, middle age; sixty to seventy, older adult life; seventy on, old age.

Twenty-five to forty is the heyday of life. Physically one is at his best. Reactions from fatigue and illnesses are rapid. Within this period life stabilizes. Business, trade or profession is established. Social adjustments have been made. It has been said that no really new idea comes to one after the age of twenty-five. This has been scientifically disproved. Developments in secular education evidenced in the growth of night schools, continuation, extension and correspondence courses which enroll hundreds of thousands, prove conclusively not only the possibility but also the urge for adult education. The secular scholar is not mature before forty. Fifty to sixty finds him at his best. Notable accomplishments in science, invention, philosophy and literature often come from those beyond the age of sixty. These facts make it foolish to discredit either by word or by neglect of effort the possibilities of adult religious education.

Normally the period for readjusting the religion of childhood to that of an adult comes during adolescence. There are, however, many cases of arrested or mal-development in religious growth. These conditions may be measurably corrected in early adult life. To the child God was real, prayer natural. To the adult God has withdrawn. He has no place to reside. Prayer is foolish and worship unreal. Every Bible school should have courses designed to meet this crisis—a crisis which leaves either a wreck of faith or greatly enriched religious experience.

Early adult life is usually the time for marriage. Marriage and parenthood are major experiences. New conditions and changed social relationships are to be met. The expectation of and the arrival of a babe stir feelings almost religious in nature. Additional responsibilities and the transfer of interest from self to another and new personality open avenues of appeal hitherto closed. The life insurance

agent takes advantage of the opportunities. Why should not the church?

When young people, both of whom are members of the school, marry, class adjustments must generally be made or they will be lost to the school. Marriage may take place between a couple only one of whom is identified with the church. Will one be won or one lost by such a union? The Catholic Church, wise in its psychology, makes sure of that family's relationship to the church. Protestantism has dealt too long with such problems in a most inefficient way. Every school should have a young married people's class wherein the problems of parenthood and home building are discussed and individual interests are conserved.

The significant terms of religion are taken from family life. God is the "Father." Jesus is the "Elder Brother." Believers are "brothers and sisters." The church is "God's Family." In the home the child learns the content of these words. Later religion is interpreted accordingly. This teaching, while informal, yet is the first and most fundamental the child receives. In addition both parents have a wonderful opportunity for formal and definite religious teaching and should receive the aid of the church in this vital matter.

THE driving ambitions and struggles of the earlier period have somewhat subsided by middle age. Physical vigor decreases, but by careful living the balance between the building up and tearing down processes can be fairly well maintained. However about the middle of this period comes the second stress and strain condition due to physical causes. While the high mark for divorce comes within two years after marriage, its second peak point coincides with this period. How far this is a physical reaction and how far mental is difficult to determine. Air-castles have fallen. Life has become monotonous. A sort of "moral weariness" comes to many. The rose-tints of existence have turned to drab. Release is often sought in some unconventional attempt at excitement. They find nothing within self to which to tie. They turn to the artificial and external for stimulation. "If therefore the light that is in thee be darkness how great is that darkness!" The need at such a time is a deep seated and abiding interest in something outside of self. Introspection is to be avoided.

Such an interest can be found in no place better than the church. Religious education, the social gospel, church unity, missions, international good will and universal peace with the hope of individual immortality, certainly are challenging. Such interest cannot be commanded when the dire need arises, but must have been built into the life by consecrated and intelligent leadership.

Sixty was one time considered old age; but scientific care of teeth and eyes and knowledge of hygienic living have done much to postpone age many years. In many churches can be found those well beyond sixty who are still vitally and intelligently interested in the growing kingdom of God. Certainly age and tried faith should not be pushed wholly aside in a demand for a modern high-speed program with the vain hope of catching another group. We must keep in mind all ages and groups, all needs and requirements, and must not fail even the "least."

To these older people worship is the bread of life. Due to the passing on of friends and loved ones God

seems closer and eternity more real. Things spiritual make a stronger appeal. They hunger for worship. Primarily the Bible school is a teaching service, while the church with the communion at the heart of its service is an occasion for worship. Each activity must contribute its best. No more practical contribution can be made to the solution of the whole adult problem than to build and maintain the habits of worship in the whole group.

Old age—seventy and beyond. The church cannot afford to forget its fathers and mothers in Israel. Religion is about the only comfort they have left. May we all pray: "O Lord, help me to grow old gracefully." Then if the church will think of its elderly saints kindly, be considerate toward their weaknesses and remember that they are about to graduate from the church militant to the church triumphant, that prayer may be answered for many to the credit of that church after the mind of the Master. Our opportunity for service here is great. May we render it in the spirit and manner of Christ.

Contemporary Commandments of Social Righteousness

By ALBERT W. PALMER

I

I AM the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all my beloved children.

II

Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals and its low record for bootlegging, prostitution, robbery and murder.

III

Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV

Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V

Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men

Life today is being organized in more intricate and complicated ways. The old individual morality is not enough. Religion must adventure forth into the social order. The minister of tomorrow must add to the commandments of personal righteousness some more of social justice. Perhaps they will be something like this.

and women whose lives are moulded by that industry.

VI

Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII

Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

VIII

Thou shalt honor men for character and service alone, and dishonor none because of race, color or previous condition of servitude.

IX

Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger or Sheeney.

A Layman's Religion In Action

“Go ye, therefore, and preach . . .” was not said to the clergy alone



Harry Hines

A FEW miles out from Wichita Falls, Texas, is the thriving little oil town of Archer City. A few loyal Disciples of Christ living in the town came to the attention of a wealthy oil man in Wichita Falls, also a Disciple. His name is Harry Hines. He saw their condition and sensed their need of fellowship, and immediately, with the force that has made him

power in business, set to work to remedy the situation. He found some of the group discouraged, some with lost confidence who feared growth and expansion by reason of a lack of funds, yet hungry for the gospel and yearning for the church to be of service to the little community.

Although laying no claim to being a preacher, Mr. Hines took it upon himself to become the acting shepherd of the flock. It was in the fall of 1928 that he first started in on his new “job.” On the first Sunday in September he visited Archer City, holding both Sunday school and church services. There were twenty-five people in attendance and a collection of less than two dollars. He found that there was a scattering of about a hundred Disciples in the community and with this nucleus he started to work.

The results of his efforts in these few brief months are all but staggering. The church and Sunday school have been thoroughly organized and the church membership on the second Sunday in January reached a point of 147. Since September there have been twenty-one additions by confession, and twenty-six otherwise. The present attendance runs around 200 and the collection plate brings in around \$25 every Sunday, while the Sunday school offering is averaging \$10. The Sunday school enrollment has gone to 170 with an average attendance of 125. The church has produced from one source or another around \$1500 since September 1. Its budget for 1929 is \$3000.

Mr. Hines writes out of his enthusiasm, “To show what sort of a Ladies’ Aid we have—which grew from three to twenty-eight—we had an ‘old settlers’ service’ on Sunday morning a few weeks ago with over 300 present. After the service, we had an old-time church dinner and ‘old settlers’ get-together,’ the ladies serving over 300 people. For a struggling church of this size, this will give you some idea of our zeal and earnestness in purpose. We have a new brick building and a new five-room modern parsonage and are completely out of debt.”

THE story of Archer City can probably be duplicated many times both in the great state of Texas where the Texas Christian Missionary Society is actively engaged in assisting struggling churches, and other states where there is a definite program of assistance planned for the weak churches of the state. Mr. Hines says, regarding the use of laymen in this capacity, that “if the pastor will select one or two key-men whom he has been accustomed to call upon for ‘pep’ speeches, money-raising talks and prayers, and charge them with the responsibility and exclusive task of rehabilitating these churches in their area, with no other religious activity while they are thus engaged, and train them definitely as ‘lay preachers,’ constructive results will be the reward.”

Of his own experience in this definite religious work, and the joy he has found therein, Mr. Hines says: “I assure you it is worth all the sacrifice from my family, my social life, and my business and has brought me personally more joy and happiness than anything I have ever attempted. I want to recommend it to other laymen. While at first it may be discouraging, with only a few faithful souls present to cheer you on, if you will build a hot blazing fire of the old-time religion, the folks will start coming out of the cold world into your church to warm. The world is starving for God’s words, sincerely told, and as we feel the emotion of God’s love, we can and will impart it. No greater opportunity exists and no greater joy is available on this earth than to carry the gospel to mankind. Faith says it can be done and Hope sees a radiant star of victory.”



This Easter and Next

JANUARY 1, 1931, in accordance with the action of the International Convention of 1928 and the plans of the Pension Fund of Disciples of Christ, the new pension plan will go into operation. This will include provision for the ministerial relief roll now supported chiefly by the budget of the United Christian Missionary Society, including the Easter offering in the Sunday schools. After 1930 the Easter offering will be devoted to other causes as may be determined, and the local church's sole ministerial responsibility, beyond the salary of its minister, will be its monthly payment to the Pension Fund of an amount equivalent to eight per cent of what it pays its minister. This monthly remittance will be a current expense item in the church's budget and every penny of it will be invested and accumulated at compound interest for the future benefit of the active ministry. The ministry of the past, on the other hand, as represented by the ministerial relief roll, will have been provided for by a portion of \$8,000,000 raised in 1929-30 to meet accrued liabilities.

To stop the accumulation of liabilities is the purpose of the pension system, by collecting and investing a hundred cents on an exactly calculated basis, for every dollar of obligation incurred against the certain coming of old age, death or disability to every minister.

The task of ministerial relief is to meet a portion of the liabilities that have accrued in past years through the labors of men and women who are no longer able to serve the churches. We feel compelled to supersede ministerial relief with pensions because, in spite of anything we may say, both the recipients and the contributors of ministerial relief look upon it as tinged with charity. There is no inspiration in the backward look. The eyes of success are always looking to the future.

Until 1931, however, and the inauguration of the forward-looking pension system, we must continue, this year and next, to raise enough to save the brotherhood from disgrace with reference to the four hundred men and women, now on the ministerial relief roll, who have devoted their lives to the service of the churches. We dare not forget them. They are our fathers and grandfathers in the faith. They refused chances to make money and even put into the work of God whatever means they inherited. Organizing new churches and building small churches up into commanding strength, they put all they had into the work.

Easter Sunday has become the climax of the year's evangelism. It is also the one day in the year set apart for offerings in the Sunday school for ministerial relief. There is special fitness in this arrangement when we remember that these veterans were evangelists above all else. To the zeal and power of

their evangelism we owe our strength of a million and a half, and both the message and the habit that keeps us growing.

If we could publish the names of these four hundred and tell where each one labored and what he accomplished, the brotherhood would oversubscribe this Easter call. Most of these veterans of the cross, however, would rather starve than submit to the humiliation of such personal revelations. Therefore we must use other means of impressing all of our people with the imperative necessity of this call—this year and next—and then we will do it the better way!

Neither Easy nor Comfortable

WE CANNOT imagine any reader of WORLD CALL failing to agree with the editorial statement of the impossibility of closing any of our foreign mission stations that have been approved in the survey, calling home any of the missionaries or abandoning any of the ten foreign fields. With both the March offering in the churches and Children's Day in the Sunday schools designated for foreign missions that situation can be met, and we are confident will be. The brotherhood is neither dead nor dying but marching on to victory.

What of the home mission fields? The missionary year ends June 30 and the special offerings for missions in the United States and Canada were made last fall and were inadequate. What of our six Homes for Children and six Homes for Aged Disciples? The influenza epidemic cut the Christmas offering for this sacred cause to half what it should have been. So it is for everything else except ministerial relief, which we will have a chance to provide for in the Sunday schools on Easter Sunday.

Some one inquires, "What about the weekly contributions and the monthly or quarterly remittances from the budget churches to the United Christian Missionary Society?" In the first place, there are only a thousand of these congregations, and in the second place, while they are doing well as compared with past records, their average per capita is small, and their total cannot carry the entire brotherhood's load. Thorough and long continued education is needed to enlist fuller and more adequate cooperation for the years ahead.

What of the immediate necessity? It must be met by those who know and care. We have already given beyond our tithe? Well, let's go the second mile. To some that will mean doubling the tithe, but even that is only what F. D. Power did regularly, and still far short of A. McLean's systematic 50 per cent of his income turned into God's treasury. After deliberate consideration and in gratitude for the divine blessing to which we owe all that we are as well as all that we receive, let us each consecrate one week's income, as an extra thank offering to God for his manifold bless-

igs, to maintain the world-wide advancement of the kingdom for which Christ gave his life. Of course here is nothing arbitrary about this. Those whose circumstances, faith or interest, after due reflection, will not permit the consecration of the entire week's income will give half, a fourth or a seventh as much, each as he purposeth in his own heart."

This is to be altogether an individual and personal offering and not involved in any way with customary

contributions of any sort. The time is short and the task is large. Let us have a great fellowship of joyous consecration. Regardless of their strengthened conditions, starving as compared with us their brethren in Canada and the United States, this same call to fellowship in gratitude and substance is going out to all of the workers and Christians in the ten foreign fields. Let us make the movement as wide as the love of God which we thus acknowledge.

The Revival of Foreign Missions Day

The First Sunday in March

MINISTERS LEAD THE WAY

LAST month we published statements from four representative ministers in the interest of a revival of the first Sunday in March as Foreign Missions Day. Since then hundreds of others have written in the same strain and with great emphasis. There is a widespread feeling that, in developing and utilizing the budget plan we have neglected the special days, not only as opportunities for education but also as times for special offerings. No church has yet enlisted all of its members for regular contributions through the missionary budget, and few if any members are giving through the budget all they should for the supreme interests of the kingdom of God. And even if they had, most of the churches have not yet adopted the budget plan. The unanimity and heartiness of this revival make it a regular Pentecost and a glorious foregleam of 1930. The statements that follow are fair samples of all the confessions, commitments and testimonies that have come. Others will be published elsewhere. Not one has been adverse.

The churches to which we minister believe in our brotherhood program and trust its leaders. We welcome the suggestion that the first Sunday in March be observed as Foreign Missions Day. We believe it might well be made an annual event.

BENJAMIN L. SMITH.
CHARLES H. LEMMEX.
C. V. PEARCE.
I. H. HICKS.
W. T. McLAIN.
ERNEST H. REED.

Wichita, Kansas.

I am warmly sympathetic with the plan to make the first Sunday in March a great day for foreign missions. Such an observance of the day is being true to one of the sacred traditions of our people. I will cooperate fully.

Des Moines, Iowa.

CHARLES S. MEDBURY.

We are planning to observe the first Sunday in March for Foreign Missions Day, and hope to receive not less than \$400. We are thoroughly convinced that a revival of missionary sermons and an offering on this day is needed in order to educate and secure the cooperation of our members, and especially the younger generation.

Abilene, Texas.

E. D. SALKELD.

I think the United Christian Missionary Society is acting wisely in requesting all our preachers to preach on foreign missions the first Sunday in March and following the sermon to take an offering. In churches where the budget plan is used it is an easy thing to go through the year without giving foreign missions and other phases of our missionary and benevolent enterprise sufficient emphasis. I expect to preach on foreign missions the first Sunday in March and to follow the sermon with a collection.

CLAUDE E. HILL.

Tulsa, Oklahoma.

Since many of our churches have adopted the budget plan of finances and we have dispensed with the custom of making the first Lord's day in March Foreign Missions Day we have gotten away from the idea of teaching or preaching foreign missions to such an extent that our people have lost the vision and inspiration and the preacher his passion for the "whole program of Jesus." Would it not be well for us to return to the practice of this observance that we may feel again the heart throb for the whole wide world?

T. C. HORN.

Pennington Gap, Virginia.

It is vastly important that the first Sunday in March be utilized for the work of our people in distant lands. I expect not only to preach on the world task but even though we are carrying a large budget for this cause, I expect also to take an additional offering. I am also visiting the other churches in this county. Hope to see the greatest year in our organized task.

J. W. DARBY.

San Antonio, Texas.

I will assuredly preach on foreign missions on Sunday, March 3. I have done this through all my ministry, whether I served a budget church or not. Putting foreign missions into the budget is like putting prohibition into the Constitution. It will fail without a consistent and continued campaign of education. I expect to preach both morning and evening on some phase of foreign missions and pray as I preach.

G. C. SCHURMAN.

Moberly, Missouri.

While the budget system is businesslike, practical and the best policy yet evolved for the local church, nevertheless the danger in it lies in the ease with which a minister may neglect the educational aspect of missions. I am giving a stereopticon lecture on one of the great mission fields and besides shall present the cause from the pulpit, portraying the present status of the enterprise and clearing up many misconceptions which tend to dampen the missionary ardor of a congregation.

W. F. ROTHENBURGER.

Indianapolis, Indiana.

Rediscovering the first Sunday in March for great emphasis on world missions will mean a new day in the intelligent support and the prayerful progress of the world's task.

HARVEY BAKER SMITH.

Washington, D. C.

While I am conscious of certain gains accruing through the now generally observed budget plan, I am even more conscious of loss to the missionary passion both in the church as a body and in individual life, through the change from the former observance of the special day. By all means let's rally our brotherhood to a great inspirational, educational observance of the first Sunday in March in the interest of foreign missions.

Memphis, Tennessee.

WALTER M. WHITE.

The world-wide activities of our brotherhood should be kept prominently before our people, both for the effect it will have on the work in distant lands and also for the effect it will have upon the churches of our own land. The use of the first Sunday in March each year for stressing this phase of our work is one of the best possible ways of acquainting our people with our far-reaching program. We are happy to join in this effort in addition to pushing this work by other methods.

Philadelphia, Pennsylvania.

WILFORD H. McLAIN.

Any plan which results in a large number of ministers presenting the cause of Christian missions on a special day is good. Making the first Sunday in March Missions Day is altogether desirable. Above all times this is the time when the church needs to be alive, alert and informed on missions. The critical, changing and yet strategic conditions of our world invest the whole mission enterprise with an urgency hitherto unknown. It is the hour for the pulpit to sound as never before the Master's marching orders to his church and for the people to catch step throughout all Christendom in an advance on every battlefield of the kingdom.

Louisville, Kentucky.

HOMER W. CARPENTER.

The phrase "The First Sunday in March" brings up memories. It is associated with the development of the missionary conscience of our people. I can remember how a whole brotherhood would pray that the first Sunday in March might be a fine day; that no storm might prevent full attendance and great offerings. It is a day full of the finest traditions and of sainted men. I cannot think of this day without seeing A. McLean and F. M. Rains. I see them in the missionary rallies preparatory to the day and I see them on their knees through the night before. A whole brotherhood was carried in the arms of prayer to that day. We must regain this fine rapture from the past to vitalize the present. There was a fine feeling of unanimity in that we all did the same thing at the same time. It was a tie to bind our hearts in love. I can go back to the day and reinstate it in my program with joy.

Winchester, Kentucky.

HUGH MCLELLAN.

More than twenty years ago A. McLean gave me my missionary baptism. Each first Sunday in March I preach the best missionary sermon of which I am capable, regarding the day as an opportunity for calling attention to world needs and to keep afire the missionary zeal in the lives of my people. What else but a missionary day could the first Sunday in March be to our church? The day remains a "special day" to me. I trust the Disciples may never cease thinking of it as such.

Lorain, Ohio.

B. H. LINVILLE.

I like the suggestion of the special day for a sermon on missions and an offering. It is easy to ease by the sermon during the day and the people miss the information necessary to create a missionary conscience. Have a special day and let the message ring out all over the land from all the pulpits.

Knoxville, Tennessee.

J. E. GORSUCH.

We need to bring back the big, special days in our churches. We need them for the inspiration and training which they have for old and young. We need them not to supplant but to supplement the unified work in our brotherhood and the budget plan in our local churches. We need the special days to put into our efficient methods of work the fire, the fervor and the sense of personal participation. We need them as days of education, that our churches may keep abreast of the changing conditions on all fields. We need them that the ring and the challenge of the Great Commission may be in all our preaching and program of work.

JOHN W. LOVE.

Washington, Pennsylvania.

Hiram Church is glad to have had the honor of being second in per capita giving to missions among all the churches of our people in Ohio last year. We should like to be first this year. Foreign Missions Sunday will be observed. During the next few weeks deputation teams of Hiram College students, directed by the Ministerial Club, will present the challenge of missions at the evening services in churches in the territory adjacent to the college.

HAROLD F. HUMBERT.

Hiram, Ohio.

I have already made my plans to preach a sermon on Foreign Missions Day, March 3. The observance of special days for special purposes with special objectives, always is productive of increased interest and worthy attainments.

Z. E. BATES.

Niagara Falls, New York.

I am glad you are reviving the former custom of preaching on world-wide missions the first Sunday in March. We have lost in spirit if not in money by omitting the missionary emphasis on certain days.

RITCHIE WARE.

Beckley, West Virginia.

I am preparing for the First Sunday in March by using *Survey of Service* as a basis of a special course of lessons before my men's class. Without doubt they are manifesting more interest in all the countries where our work is being carried on than ever before. I am enjoying it most of all. Yes, I'll preach on missions as well as teach missions.

M. LEE SOREY.

Salina, Kansas.

I intend to preach on foreign missions both morning and evening, March 3. We must get our great foreign missionary program to our people. Our churches must be enlightened upon the greatest of subjects, and the only way to get this knowledge before the membership is for the minister to get it to them.

E. J. NICKERSON.

Watertown, South Dakota.

We expect to observe Sunday, March 3, as Foreign Missions Day. Our closed and pastorless churches bear mute testimony of the failure to carry out Christ's last command. "Where there is no vision the people perish."

LLOYD ELLIS.

Moulton, Iowa.

We are responsible, as ministers, for laxity in missionary giving, due to our crowded programs of the year. This church gives by duplex system but a great many do not respond to that appeal and we hope that the March 3rd appeal will challenge them. I hope to preach some type of missionary sermon at least once a quarter. It helps the church to give to missions.

LAWRENCE S. ASHLEY.

Elkhart, Indiana.

Topeka churches are one hundred per cent back of the March program of missionary inspiration and undergirding.

O. GLENN CROSBY.

Topeka, Kansas.

have March 3 marked very definitely on my schedule. I would be recreant to my duty if I failed to do so, and I'd lose one of the most gracious privileges of my ministry.

JOHN HEWITSON.

ilm Creek, Nebraska.

We use the duplex system but on this missionary day I expect to fasten with a clip a foreign missionary envelope on each letter, to receive from those not contributing an offering, and an additional offering from regular contributors.

M. G. LONG.

La Porte, Indiana.

I believe you are on the right trail now to reach effective missionary giving—through missionary information and instruction broadcast from all the pulpits of the nation.

OREN ORAHOOD.

Manzanola, Colorado.

Yes, I expect to preach on missions Sunday, March 3. And we also included special missionary instruction in a three-hour program for the Tuttle church.

FRED A. SHARON.

Tuttle, Oklahoma.

Certainly I will preach on Foreign Missions on March 3. The world problem should be our program. The church that does not Go cannot Grow. The church that does not Give cannot Live, and the church that does not Send, sooner or later come to an End. Too many churches forget the Go in the gospel.

JOHN T. STIVERS.

San Bernardino, California.

To preach on Foreign Missions on Sunday, March 3, fits exactly into my program. We are expecting a fine missionary year but realize that education in missions is most necessary.

Shelbyville, Tennessee.

FRANK N. TINDER.

Pensions and Missions

NOWHERE is the absolute necessity of pensions more manifest than in the case of the foreign missionary. We can make our special and budget offerings for this uttermost cause this year with better grace since we see just ahead a better provision for those who must go on the retired list. The obligation has been so clear throughout the few years since the retirement of our missionaries began that we have patched up a method that has had to serve until something better could be provided against the coming home of larger numbers to stay.

Since the present pension system was started the society has paid the dues of all men and women who were on their second term of service and has urged the first-term workers to pay their own dues for the time being. These certificates are now good for \$250 a year at age 65 or on previous total and permanent disability. What is necessary beyond that is supplied partly from the foreign budget and partly from the ministerial relief budget.

For the missionaries who are in active service when the new pension system begins operation January 1, 1931, the United Christian Missionary Society will be expected to pay the 8 per cent on the missionaries' salaries, just as the churches do on their ministers' salaries, thus securing the advantage of funds raised to cover accrued liabilities (the \$8,000,000) and solving the problem for all time to come.

One Hundred Thousand Ministers Can't Be Wrong

ur answer to our neighbor in the street car who placed all the responsibility for religious apathy upon the preachers

No, MY friend you have not thought it through. One hundred thousand ministers can't be wrong. I am willing to admit many things I say about present religious conditions. I am sorry that we are not reaching the masses. I know that much preaching is over the heads of folks. I know that some preachers are commercial. I know that some are lazy and some are dishonest. But, not for one moment will I yield to any proposition that the ministers of America are not consecrated, unselfish and all-in-earnest in their tasks.

I know something of the appeal of the ministry. And I believe that my experience is the common possession of most ministers. The call which came to me to preach the gospel would not be put aside. It had to be answered. And the sweetness of the decision was that I was going to an easy field, to congenial work, a sufficient salary. It was that I had accepted a burden which I resolved to carry; I had accepted a task for God and my fellow men. There was a vision which led me on.

I know of course that the details of life crowd out that vision. It is hard to keep the eyes constantly raised. Many preachers lose their spiritual power because of the monotony of their daily tasks. But one day it was there. There was the time when with a mist in their eyes they swore allegiance to a King more mighty than any who have sat on the thrones of men.

YOU are a layman and you profess an interest in the growth of the Kingdom of God. If your preacher has lost his vision you can help restore it. Even an indifferent preacher can become a flaming evangelist if he is backed by loyal, sacrificing laymen. And I never knew a great preacher who did not have followers preaching for him and helping to hold up his hands. If your church is empty, don't talk about it to the stranger you meet on the street car. Call together your fellow laymen. Unite them in a praying, working band for the success of your church. Try this for six months and you will decide that you have the greatest minister in the world.

—*Church Management.*



A close-up of the mission compound, a nine-acre tract enclosed in the foreground in the picture. The building at the extreme left is the Protestant day school in a territory covering 100,000 square miles. Next white building is the Batang Hospital, the only one in the territory. In the distance nearer the center was Dr. A. L. Shetford's missionary residence; the other missionary home is the house in the foreground near the right. At the right of this house is the schoolroom made possible in part by the Shetford Fund.



In the immediate foreground center is the schoolroom with the square tree-lined "front yard" is the group of white buildings above it and at the right. In the distance, in the hills of Batang may be seen the nine-acre mission compound.



—Dr. W. M. Hardy

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The Valley of Batang

Encircled by the Himalaya Mountains on the remote borderland of Tibet, two young missionary families—Mr. and Mrs. R. A. Peterson and Dr. and Mrs. Norton Bare—are struggling on heroically alone, eighteen days' journey from the nearest point of communication with the outside world.



—Dr. W. M. Hardy

ss the river from it, the group of buildings
it in the picture is the town of Batang while
is another lamasary. Across the gulch from
on of every available tillable plot of ground.

Whom We Delight to Honor

By W. F. TURNER

THE name of Mrs. Clara G. Esson is a household word among our churches in Oregon. She is one of the best known and best loved Christian workers who has ever lived in that state. She is also widely known throughout the northwest as well as in the entire brotherhood. Though in her seventieth year, she was, until recently, prosecuting her public work with her accustomed vigor and enthusiasm. Early in October she made a strenuous field trip in eastern Oregon where she suffered an attack of influenza which was epidemic there. At the same time she received word of her daughter's impending operation for goiter. Greatly worried over this and worn out physically, she hastened home to Portland. The double strain was too much for her and she collapsed with a complete nervous breakdown. After a few days care in her home, the doctors ordered her to a sanatorium for rest and treatment, where she yet remains, fighting the battle for her life. The result is still in the balance.

Mrs. Esson is a native born Oregonian and has spent her entire long and useful life in her native state. She has always been interested and active in Sunday school work. After the death of her husband, about twenty-five years ago, she took a course in Eugene Divinity School, now Eugene Bible University, and taught school for the support of herself and daughter. Her daughter is the wife of E. V. Stivers, the successful and honored pastor of First Church at Eugene, Oregon.

As time went on Mrs. Esson became assistant pastor at the Rodney Avenue Church, Portland, where she served one year. She served in a similar capacity one year at Ashland, while W. L. Mellinger was pastor. In 1898 she was elected as president of the state Sunday school work and has, in one way or another, been connected with it ever since, or for a period of thirty-eight years.

Early in 1909 Mrs. Esson became the state superintendent of Bible school work and has continued in that position until the present time, or for a period of twenty years. During recent years the department of religious education of the United Christian Missionary Society has been happy to have some fellowship in her support and glad to number her as one of the staff of workers throughout the brotherhood. For many years she has been closely associated with C. F. Swander, state superintendent of missions for Oregon, and they have worked together in the finest spirit of harmony and cooperation. Their long continued and combined leadership has had much to do with the fine growth and present strength of our churches in Oregon.

The writer recalls how, a few summers ago, a "recognition service" was held for Mrs. Esson at the state convention at

Turner, on one of the important anniversaries of her work. She was presented with beautiful flowers and a substantial purse, but best of all with warm words of loving appreciation from those who knew her so well, on behalf of her many friends. She was deeply moved and bore her honors with becoming modesty, protesting her unworthiness of it all. Scores of friends crowded around her to voice

tions for years past was directed to these ends and she has constantly visited schools and churches in the same cause.

Mrs. Esson is of gentle and kindly spirit. While clear in her own convictions and firm as Gibraltar for the vital things of faith, yet her bearing is always courteous and her attitude cooperative. Her sympathies and outlook are worldwide. She has pleaded the cause of benevolence and missions, both home and foreign, with constancy and consistency.

She has shown fine administrative and promotional ability, setting definite goals and pressing toward them with vigor. Her rare tact and persistence won the support of her constituency so that she was elected year after year with no thought of change in leadership. She did not urge wild schemes but insisted on steady progress and succeeded. She has been sacrificing in her work and has never put herself first. Her salary has always been a very modest one—many of her friends feel—too small. Not many, perhaps, know the lengths to which she went in economizing in her office and travel expenses, that the work she loved might have more funds.

The gracious influence of Mrs. Esson is going out into countless lives around the world and will live forever. We delight to do her honor. While she suffers may we all join in earnest prayers for her recovery.



Mrs. Clara G. Esson

their own personal appreciation and their hope for many more years of service.

Mrs. Esson has always been industrious. She could not stand by when the kingdom needed workers. She was willing to plod but her plodding was always upward. She illustrated the statement of Christ, "To him who hath, shall be given." She improved her talents and other talents were given her. She filled well the positions that opened to her and was called to higher positions.

Left in widowhood, she would not be dependent but struck out on her own resources and so continued until she collapsed. She wore out but refused to rust out. The writer never saw her but what she was busy. She seemed jealous of every moment of time. She literally "bought up the opportunity."

Mrs. Esson has kept up-to-date. She has read the latest and best books and attended institutes and conventions. She has been open-minded and was always learning, and then passed her knowledge on to others. She is deeply interested in teacher training and the better methods of teaching the Word of God. She sees the fundamental value of Christian education for the boys and girls and young people. Her work in the state conven-

Mrs. Mary E. Ford

THE passing of Mary E. Ford will strike a note of deep sorrow in the hearts of a host of friends in the east and south as well as on the Pacific Coast. At Eureka College, "Lida's Wood," once the Ford home and now a picturesque dormitory for girls is an everlasting remembrance in honor of a beloved daughter.

The grief will not be less at Hiram College, where the great constructive work of Mr. and Mrs. Ford can never be forgotten. The princely hospitality of the Ford home will long abide as a grateful memory at both these institutions.

The Fords were closely associated with President James A. Garfield, Mr. Ford having served for some time as his secretary.

When "The Disciples' Headquarters" was established at Chautauqua, N. Y., in 1895, Mr. and Mrs. Ford became the first managers of that delightful center and conducted it most successfully for nearly a score of years.

The Fords came to Hollywood, California, in 1911 accompanied by Mr. and Mrs. J. P. Darst, lifelong friends. Both families built homes on Vista Del Mar, and were devoted members of the Hollywood Christian Church.

LLOYD DARSIE.

Los Angeles, California.



"King Milk"

On the 13th of October. Last Saturday it rained and our celebration at the Colegio Internacional had to be postponed for the roof as yet is not a roof.

But today the new red and white flag floats above the Allen Stone Building and everything is spick and span.

Groups of friends are arriving. Teachers and children are welcoming them but no classroom is open. "You must come to the Assembly Hall first." Sooner or later the big room is full and Mr. Lemire opens our First Formal Scholastic Function.

We knew that with the entering of the new school year bigger things were expected.

We have sometimes held simple exhibitions and a few times, following the Paraguayan custom, we have had displays of our handwork, so Mr. Lemire appointed a committee of two natives and two missionary teachers to work out the plans. The plans were discussed and carried by the school group and all went through with a will.

The two main ideas, as explained in the circulars sent out, were first to strengthen the bonds between the school and the parents and to help the home cooperation with the school, and second, to carry on the daily work of the teachers and students through the year.

It came a special number of which we are justly proud, a play by the children of the first grades. How the audience did enjoy Bobby as King Milk, dressed in her green and yellow carrot costume, and the Dance of the Apples, after the overthrow of Would-be-King Coffee. As we know "The King of Foods" is the first bona fide health play given in our school and it was translated by one of the girls in her English classes. Parents and children seemed to appreciate there is one way in which the school is contributing to modern teaching ideas. The rooms are open and eagerly the parents welcome their visitors. There are

"This Is the Day"

By LILLIAN L. BINNS

fine collections of maps, history and geography notebooks, well illustrated and showing care and thought; the walls of the rooms show a great collection of charts and models showing products and industries. There is a showing of the "fauna and flora" in museum and botany collections. I have begged from the fifth grade a representation of the growth and uses of the coco palm; from the fourth grade I have taken a chart of pictures of South American heroes for use in kindergarten, and from the third several collections of views of Paraguay, and collections of plant leaves which will go later to some of our friends at home. We are frankly proud of the drawing done by the children in general and of the talented work of one of the boys in the fourth grade. Around the rooms, besides the notebook and chart work, are the hammocks, scarfs and rugs woven in the "Trabajo Manual" class; a good-sized trunk could be filled with the beautiful embroidery done by the girls, and the standing baskets made by the boys would adorn any sewing room, especially as fitted up with bright linings, while two big reed screens for windows, with hand-painted scenes, catch our eyes as a fine solution of too much sun in our rooms this summer.

Every class may receive 100 points on its exhibition. Every student should have some work shown and every subject in the curriculum must be presented to have a perfect score. Part of those points were judged on originality and the atmosphere of the room, the way in which visitors were received, and the beauty of the arrangement, but most of them were on the fulfilling of the requirements of the national program. These were accredited by Señor Cardoza, the superintendent of schools, Miss Tavarozzi, the supervisor of private schools; and Miss Ventre, vice-principal of the National Normal School for professors. They were much pleased with the work, but the judging was difficult because of the very thoroughness with which teachers and children had worked.

But that is not all. Some points have been won in inter-class games and the athletic meet which followed the hour of display added more.

First, through the courtesy of Mr. Hopper, sports manager, came exhibition games by the girls. They were shining in red and white uniforms, proclaiming the school colors. The fourth and fifth grades played "pelota del fin," a modification and combination of basket and end ball. The fifth grade were the champions. For a few moments the little girls of the second and third grades demonstrated dodge ball. The second grade has already tied the first year in game points. Then the first year, champions in volleyball, play the National Teachers, and the teachers win. But the whistle has blown and the boys are waiting. There is a swift snake run across the field in which the children show off to advantage, then group by group boys

first now, then girls, do their part. Eight races, eight series of broad jumps, and all too soon it is getting dark. The high jumping is hurried through and the relay race by the boys is held over. Well satisfied parents, teachers and children wend their way homeward in the gentle early evening of our Paraguayan spring, as poetically calming and inspiring as May and June days at home.

All day Sunday the school was open and even on Monday morning some visitors wandered in. The final award was not made for some days. It proved difficult to explain clearly the ideas we had of not having just the spectacular work counted, but bona fide originality for the presentation of routine class work; to show also that we did not so much want fifteen fine pieces of work by two or three students as some worth while work of some sort by fifteen students. Our own teachers had gotten the idea but others were not so quick to grasp it. I do not think any child failed to present some work, and the average was five or six, while some put in as much as a dozen pieces. It was a hard job for the judges. Points were close but in the end the fifth grade won first place on the Paraguayan program with the fourth a close second. All unexpectedly, however, the third grade walked away with the athletic events and so close was the running that they were thus publicly awarded the Shield of Honor for this year.

It was a new thing, this type of planning. It was hard work for all, but we gained much in the working together and we hope to do something of this type each year. We hope we are learning something in the doing and already we have been invited to a public school which seized upon our idea of displaying school work as a whole, in interesting its parents and students. Thus directly and indirectly we are contributing to educational progress. No path upward is free from stones and thorns. We are not at all satisfied with what we have been able to do in stimulating development and directing educational interest among ourselves, our students, our teachers and our parents and friends, but this is one step of which we feel reasonably proud in this year 1928.

John Bruce Dalton, pastor of the Wooster Avenue Church of Christ, Akron, Ohio, in the observance of WORLD CALL Week, preached a sermon on "The Lost Art of Reading Religious Literature," which was published in *The Akron Sunday Times* under the title "The Lost Word." He says: "I clinched my spoken sermon with an appeal to the people to subscribe for WORLD CALL and to spend as much money for religious magazines and journals as for the daily papers. My missionary women followed up the sermon with a house to house canvass for WORLD CALL subscriptions, and I think the results have been such as to justify our efforts."

Impressions of America

By MISAO TOKUNAGA

Mr. Tokunaga, in giving an account of the World's Sunday School Convention in Los Angeles to his own people in Japan, sums it up with the impressions given herewith

I THINK you would like to know what impressions we got in America. Yes we got many, but all good ones. To tell the truth we tried not to see any weak points of Americans because all nations have their own weak points as well as strong points, and to see only weak points does not help us at all.

First of all I admire the simplicity and intimacy of Americans. When we were motoring through the country should we raise our hands to the passer-by saying "Hello" they would respond in the same way. They often shouted to us: "How do you like it?" "Have a good time," and so on. In a certain country town a professor took me to introduce me to his friends when we wore no coats. At the same time we had a lot of fun. In Washington a guard showed us the Capitol, often saying "come on children," when there were many old men including a seventy-two year old gentleman.

What made us most envious throughout the tour was the big Sunday school building almost every church has. It has besides many Sunday school rooms, a gymnasium, swimming pool, social rooms, dining hall and even dancing hall. We found no difference in it from a Y. M. C. A. building. In some churches we saw the Sunday school building twice as big as the church building proper.

Here we saw the new tendency of the American church. They seem to lay their utmost importance on the religious

education. This tells us that the center of the church movement has changed from the evangelistic mass meeting to fundamental education in religion.

But as to the dancing hall in the church I was very much puzzled. Is it good to have in the church a dancing room? Is it not one of the principal missions of the church to show the world the standard of morality? I continued to think about it and I reached the following conclusion:

There are two ways in the church extension: One is to ask the multitude to come up to the high points of the morality of Christianity and the other is for the church to come down among the multitude. And to me it seems that the most of American churches have chosen the latter. In other words they seem to have adopted practicalism rather than idealism.

It is a good thing for the church to support a high standard of morality, but as a matter of fact if the multitude does not come how can we teach the gospel? Moreover, even if the church prohibited dancing at the church the young people would dance anyway. If so, is it not better to make them dance a good dancing at the church rather than to make them go to unpromising dancing halls?"

I suppose this is the American point of view and also practicalism it is standing for. And from this point we can excuse the American church for having dancing.

But in Japan the situation is quite different. Fortunately dancing is not yet popular here. So we Japanese Christians can now decide whether we would adopt it or not. I myself want to add the "non-dancing" to the present "non-drinking" and "non-smoking" as good customs of the Japanese Christians.

There is another thing that is popular among Christians in America which I do not like to introduce to Japanese Christians. That is smoking. In certain cities when the church people invited us to dinner they circulated a cigar box and they were surprised to see that there were almost none among the Japanese guests who took them. No drinking and no smoking is one of the best customs of the Japanese Protestant Christians. I hope to preserve them.

As to prohibition we were told and saw many undesirable facts. There is a very fine long bridge between Buffalo and Canada, which was built in memory of peace between America and Canada for 150 years. We were told by the Buffalo church people that many Americans went to Canada for drinks, over this peace bridge. In a certain city my motor



Two mothers in Israel in our Komakawa Church, Tokyo, Japan. One is eighty and the other eighty-four.

car was hit from behind by a motor driven by drunken people. But the facts do not discourage. We have much hope for the next generation of fruits of prohibition. And we discussed on the train about the possibility of sending some money from the Japanese children to America with the purpose of supporting the prohibitionists at present Presidential election.

Lastly, let me tell you this thing. tell the truth we went to America for different motives. Although a great many including a 70 year old went with the attendance on the convention as the main motive, there were also not a few people who went to America with sightseeing or business as their first motive.

But when we came back from the eastern trip we were all inspired. Gratitude, thanksgiving and aspiration reigned in the whole of the party. All of us determined to do our best for the church and Sunday school. That seventy year old man said: "I must make my utmost effort for the gospel because I have a very short life left," while other business men decided to offer a thousand yen for the building of a Sunday school building.

I am glad to tell you that our trip was not useless.



Three Japanese school girls at play, two in western dress and one in kimono, divided skirts and clogs

A Montana School "Marm"

A Product of the Christian Orphans' Home Puts Her Training into Practice

By EDRAS LEAMON



Edras Leamon

ONE o'clock and in Powder River County, Montana, youngsters answer the school bell, just as boys and girls do all over the United States. Yet here we have two boys who come and a half miles on horseback. They never miss because of weather. In all, at close of day, we have ten horses to ride and seventeen children and dinner to load. Then they are off on a lop for home.

Last year my school represented three families with an enrollment of twelve. Dances are large, distances great and members by often wonder, "Why place a school here?" Yet from far and wide they ride and much of the social and religious life of the community is centered about the schoolhouse. Sunday school is held in many schoolhouses each day. Twice a month the Congregational minister makes his round. He holds high as four services a day going from community to community. A modern circuit rider is this patient, earnest worker. He suffers the modern hardships of engine trouble, flat tires, cold and bad roads.

"Two years in Montana," the old timers say, "and you'll never go East to stay." This is my second year and I am beginning to believe it. Many times this summer while in Missouri, I'd turn West and sigh. How glad I was to get back, where the handelasp's a little stronger." Ninety miles from a railroad is our nearest and only town, the county seat. There is only one doctor in the county. He is naturally a busy man, answering calls covering from one to fifty miles the way on a trip. He is also county doctor for the poor, and school doctor. How did I, one of the girls from the Christian Orphans' Home in St. Louis, end so far from home? It is just the result of contacts made at college. College was a privilege made possible only

because I was one of Mrs. Betty Brown's girls. Through one of the Home's dearest friends, it was possible for me to attend one of the Missouri state teachers' colleges.

I had been there only a short time when the dean of women offered me a place in the dining room. Here I worked until I received my Life Certificate in 1925. I was so proud and glad to be able to help myself. This is a privilege I think every girl should have.

Since teaching I have been able to go back each summer to work on a degree. I am now a senior at one of the Missouri state teachers' colleges.

I often look back and picture the little nine-year-old girl who came to live with Mrs. Brown. That was in February, 1916. Her brother and daddy were all she had. Daddy was ill and rather aged to be father and mother to two youngsters. What would have happened to that little girl and brother had Mrs. Brown been forced to say, "No, we cannot take you?"

A few years ago that daddy was called away quite suddenly. He had had the satisfaction of knowing that the boy and girl were both self-supporting and happy.

As time goes by I look upon the Home with untold tenderness. The brightest spot in my memory is Mrs. Brown. She was and is mother, adviser, scold and friend as occasion demands. All I am I owe to her and if at any time I have done or do wrong it is simply that I have forgotten her teaching. Each year I go back and help Mrs. Brown a few weeks. It is a small way of showing my love and appreciation, but it is my way. I have no other.



Instilling patriotism in Montana

How can I ever express to the brotherhood my thanks for its help and home while I was too young to do for myself? Always I carry with me love and reverence for those who made possible a home, school, pleasures and opportunities to be self-supporting.

Where Rescuing Is the Routine

By Caroline E. Pope

HAVING been in the villages a good part of the colder weather, I am now picking up the loose threads here in Bilaspur. The women that work with me are all married and have their family interests, so it is hard for them to keep the work uppermost in their minds, and I cannot be with all of them at once. I had three of the village Bible women in yesterday afternoon to talk over phases of the work with them. On Wednesday afternoons I get the women workers of Bilaspur together to study the lesson we are to give the following week. We are starting a new Outline of Studies, which I think will be very helpful.

In Muripar, a new baby was rescued from the opium habit. A woman, ill with cold and fever, got well because she heeded the admonitions of our Bible women to send in to Bilaspur for medicines. A landowner's wife from another village heard the Bible women giving the message of salvation in a home. She became so interested that she went to the house of our women to hear some more.

In Sawatal, fifteen babies have been saved from the opium habit. This means too a better start in life for these fifteen babies.

In the Community Center, Lydia Bai has seventy-five houses which she visits. During the first quarter of the year she has sold eighteen books, which include Gospel portions. She has twenty women and girls reading and exerts a fine and wholesome influence in the community. Recently, a Mohammedan and his wife had a quarrel and separated. Our good worker talked with each of them and brought about a reconciliation and they are again living happily together. Several women have left off the use of tobacco, due to her influence and many have been led to higher thinking.

The other Bible women plus my own efforts, sold during the quarter five Bibles, two of which went into Hindu homes. Several New Testaments were sold, but these were all to Christians except one. To the non-Christians alone five Gospel portions, seventeen Hindi song books and 108 tracts of various kinds were sold. Sixty-three Hindi and forty-five Mohammedan houses are regularly visited by our women. Aside from these they visit once a week the homes of the Christians. In 108 houses, 111 women and girls are learning to read, and a much larger number hear the message of salvation.

How I Learned About Christmas

By PHILIP EFUNZA

Pastor of the Wema Church, Africa

MY GRANDFATHER was a great palaver cutter or judge. He was called from village to village to settle quarrels. One time when I was just a young boy, perhaps in my early teens, my father went with my grandfather to a trial in a nearby village. When he returned everyone gathered under the palaver tree to hear the latest news. I was clearing my yard which was adjoining the palaver tree and had not been very interested in the discussion till my attention was arrested by my grandfather telling about three men whom he had seen at the other village. He said they wore clothes and had pictures of people who wore clothes. They told about God in Heaven who was coming to earth. These peculiar strangers sang songs too, different from any songs we knew.

As my grandfather told about those men and their teaching, I recalled a stranger boy who had passed through our village a long time before. I do not know who he was or where or why he was there but I remembered his saying something about "God in Heaven." I drew near to my grandfather and asked him all about the strangers. He said they were coming to our town in a day or two. Right then and there I made up my mind to go with them if they came our way.

However my brother's wife had run away and my brother chose to go after her the very day that the strangers were coming. There was sure to be a fight and my brother insisted on me going to help him. What was I to do? If I went with him I most likely would miss the strangers and no telling when I would ever have another chance to hear more about this teaching. If I did not go every one would laugh at me and say I was afraid to fight. Of course I was persuaded to go.

Soon after leaving our own village we met the strangers coming our way. How I did want to go back with them, but I could not do that so I just stood and looked on while the others talked to them, and then we went on to the fight. But we found my brother's wife working in her mother's garden and when we could prove nothing disreputable about her and when her father agreed for us to take her home immediately without any palaver, there was nothing for us to do but start back home without fighting at all. Some of the boys just had to fight something so they killed all the chickens in sight. We were all willing to hurry back home that very night, perhaps we might see the strangers after all.

Yes, they were sleeping in our village and that evening they beat the drums

and everyone gathered to hear what those strangers had to say. They hung a large picture on the tree and said the one on the cross was Jesus, about whom they had come to tell us. Their songs were indeed strange and I could not understand them. Though I tried very hard, all I could hear was, "Work for the night is coming." When everyone had gone home I, with some other boys, went back to talk to the teachers. I asked them about the song and they said it meant that when you heard about God, you should accept him that very day and go to work for him. They told us about Christ as the Savior of all men and many other things. Then we saw Mark Njoji, for he was one of the teachers, reading in a book just like a white man! He said if I went with them as I had assured them that I was going to do, that they would teach me to read and write too. But that was too much for me to believe. They had said nothing about anyone going with them and thought I would change my mind before morning.

Four of my friends decided to go with me, but when we went to tell our families they objected very much. Our chief said, "Only recently a great number of our boys went away to become soldiers and here are Efunza and these other boys wanting to leave and no one knows where they are going. In a little while we will have no children left. They must not go. You elders are not subjects of mine if you do not guard them and keep them from going."

NOTHING daunted, we made preparations to go. I told my brother he could have my house, my bows and arrows, my knife and my banana patch. I packed what food I could find in a basket and went to sleep with the other boys who said they were going with me. In the night my brother tied and fastened the door to my house hoping to keep us tied up till the strangers left. When we attempted to get out they laughed and asked us how we were going to go. We fought and soon broke down the side of the mud wall. But they caught me as I came out and tied me up. It took a long time for me to break the cords that held me and both my wrists were bleeding when I got loose. I found a knife and ran down the path and would have cut anyone who attempted to stop me. When my brother saw that they could not hold me, he said, "Let him alone, he is like one dead to us, he doesn't know what he is doing, he will go and drown in that great river that he has never even seen."

They had not tried to hold my friends because they knew that if they could

keep me from going the others would not go. The strangers had gone on not knowing that we were having such time and not expecting that we really intended to go with them. We overtook them in the next village and urged them to hurry on because I knew that our troubles were not over. Even while we talked the mothers of the other boys came up. They urged and insisted and cursed the boys with black curses and finally persuaded them to go back. The boys were afraid of drowning in the big river because of the curse. The thought when they started back that we would return with them but I had such thought.

I HAD never heard of Christ and how he was born into the world to save us from our sins but now these strange teachers told me of him and his love for us all. And they demonstrated our brotherhood as we went along by sharing their food, their beds and even their clothes with only a boy, and him from a far distant stranger tribe.

It is not many days from my home to Bolenge but we circled around visiting many strange villages where everyone was greatly surprised to see a boy of my tribe so far from home. It took about six weeks to get to Bolenge. Dr. and Mrs. Dye were in Bolenge at that time and they and the Bolenge Christians gave us a great welcome.

In about two months Dr. Dye gave me a sack of salt for my father and Mark gave me a shirt for myself and I went back home that my folks might see that I had neither been drowned in the big river nor sold into slavery. Great was the rejoicing and many and varied were the exclamations when they realized that I had returned. After listening most excitedly to all I could tell them about the new life and teaching at the Mission I, with two of my friends, Njoji, Dawidi and Ifomba Setafano, went back to Bolenge and to school. Many more of our friends followed soon after. Then a teacher was placed in our home town and soon my brother and family were baptized, and now for many years he has been the teacher in our home town I, and the two boys who went to Bolenge with me, and many of the others have been missionaries to villages far and near.

Surgical Knives for Congo

Miss Anna Ratcliffe, Salem, Oregon, registered nurse, has given eight Langbein surgical knives, in their cases, to the Congo Mission. These have been taken to the Shotwell Memorial Hospital at Mondombe by Dr. E. B. Pearson, who will find them very useful in his medical work.

Station UCMS Broadcasting

MI S S JEWEL PALMER of Japan was called home by the serious illness of her mother. She landed in San Francisco January 4, and reports splendid things from the Margaret K. Long School in teaching.

to the amount of over \$100,000 made to churches during January by church erection department as aids in

veral of the headquarters family have been suffering with attacks of flu during last month. Miss Alma Evelyn Moore never quite recovered from her rather severe attack during the Christmas holidays and has been kept at home a large part of January. Miss Lela Taylor came from a recent field trip with the flu and has since been kept at home. A. F. Elam was stricken while in Colorado recently and went to the hospital. The good care soon put him on his feet again. Mrs. Jesse Bader's mother, Mrs. Elam is quite ill. Both Mr. and Mrs. Bader are with her in St. Louis at writing.

anticipation of foreign Missions the first Sunday in March, all of secretaries have been afield during the early part of February speaking and holding conferences with groups of past and laymen on the need for a concentrated approach to our foreign missionary task on that day. All of our able missionaries have likewise been visiting the churches, inspiring them to renewed dedication to the cause to which their efforts have been given.

Several of the religious education department were in attendance at the International Council of Religious Educa-

tion which met in Chicago early in February. Joy Taylor and Grace McGavran represented the missionary education department.

Miss Edith Eberle spent January and the early part of February in Texas, bringing the challenge of our world-wide work to the churches in that great state.

Work on sorting and classifying the wealth of missionary pictures in the files of the United Society is under way. When completed the permanent collection promises to be one of the most complete pictorial missionary files in the country.

The great demand for *World Service Bulletin*, the new pamphlet issued by the missionary education department, is evidence of the need it is filling in furnishing practical help to local churches in their problems of missionary education.

The manuscript of the third quarter's study of *Trails of Discovery*, the intermediate correlated program, is being edited. Mrs. Norman Erb is writing this quarter's study which deals with the American Negro.

The final revision of the new junior study book on the Philippine Islands which Grace McGavran and Edith Eberle were requested to write for the Missionary Education Movement, is under way. This is

the first time a member of our society has written by request one of the standard study books for the M. E. M.

During February, Ohio held its state World Fellowship Meet at Akron and Illinois held a similar meeting at Centralia; Miss Mayme Garner represented the United Society at both places. Indiana and Iowa also held their World Fellowship Meets in February with Miss Alma Evelyn Moore in attendance from the United Society.

Miss Daisy June Trout has been in the West during January, attending state board meetings and holding conferences, particularly on the woman's work.

Mr. and Mrs. Marion Duncan and their two small children are sailing February 23 from Seattle on the steamer *President Jefferson* for Tibet. They go to join Mr. and Mrs. Peterson and Dr. and Mrs. Bare who have been carrying on alone in Bantang.

Mrs. J. C. Ogden and children have joined Mr. Ogden in Los Angeles where he is rapidly regaining his health after the arduous trip from Tibet. Their address is 1355 La Brea Avenue, Los Angeles.

Mr. and Mrs. Neils Madsen of India are located with their daughter at 3227 St. Paul Street, Baltimore, Maryland, for the present.

Alexander Paul looked in on the College of Missions at Hartford, Connecticut, recently, and held conferences with our students who are preparing for foreign service. He also met with the Campbell Club at Yale.

A. F. Hensey, who with Mrs. Hensey is residing in Indianapolis during their furlough from Africa, is engaged in visiting the colleges in the interest of volunteers for the mission field. On a recent visit to Lexington, Kentucky, he became ill and spent ten days in a local hospital.



How's this for a cloud of witnesses! It's the religious education headquarters and field staff snapped at their recent meeting at the Missions Building, Indianapolis

Standing: Claude E. Cummins, Wayne A. Neal, Orrin T. Anderson, Charles M. Ross, P. H. Moss, Mary A. White, Glenn McRae, Bessie E. Chandler, Gaines M. Cook, Mary O. Sheldrake, O. T. Mattox, Ethel Johnson, Mrs. Mary E. Furbish, Marlon V. Royce, Florence P. Carmichael, Cynthia Pearl Maus, Dee Yoho, W. G. Moseley, Harry C. Munro, Edgar Lloyd Smith, Adeline Goddard, Evelyn Honeywell.

Front row: Virgil A. Sly, Mrs. Virgil A. Sly, Imogene Pollock, Berenice Andrews, Roy G. Ross, Percy Thomas, E. B. Quick, Eva A. Callahan.

Board of Education and Work of Our Colleges

Texas Christian University has a Trust Fund Bank—Silver cup for President Morehouse—Ninetieth birthday of Professor Radford celebrated—Exchange preachers at Hiram

ENID, Oklahoma. Miss Alice See, Ph.B., died from an attack of flu, January 8. Miss See was a competent librarian and served Phillips University nearly ten years. Her ability and willingness to assist students and faculty characterized her and greatly endeared her to all whom she served. She was a graduate of Drake University in the class of 1898 and held a certificate from the Library School of Philadelphia. She was an active Christian and interested in all agencies of the church, especially along missionary lines. Her influence was most helpful and reached beyond her chosen field. Miss See with her mother was visiting in Des Moines, Iowa, when stricken and there her body was laid to rest. Memorial services were held by the faculty and students at Enid simultaneously with the funeral at Des Moines. The flag floated at half mast and the University, in token of respect, adjourned for the day.

Lincoln, Nebraska. Arrangements are being made by Cotner College for the opening of a Rocky Mountain Summer school of eight or ten weeks next summer. The location will be in Chipita Park, Colorado Springs. The campus of the summer school will also be used for the Rocky Mountain young people's conference and other Colorado and national gatherings of the church. The school will offer a most unique opportunity for summer school work combined with vocational and recreational advantages.

H. C. Armstrong, class of 1908, general secretary of the Association for Promotion of Christianity Unity, Indianapolis, Indiana, spoke at Cotner College chapel January 8 on "The Progress of Protestant Christianity in the Last Twenty Years." "New Year's Customs of Three Peoples" was the subject at chapel January 10. Mrs. Estella Hungerford, instructor in Latin, described the Roman customs; Professor Charles A. Lockhart explained the Jewish New Year, and Seishi Yasutake, class of '32, Waimea, Hawaii Territory, related the Japanese traditions of New Year.

Hiram, Ohio. An organ recital on the Ellis memorial organ was given in the chapel of Hiram College, during the month of December, by Dr. George W. Andrews, for forty-six years professor of organ at Oberlin College. The recital was in the nature of a dedicatory service following the installation of a chime of 24 Deagan bells, recently added to the facilities of the organ.

Dean A. J. Culler gave an address before the combined meetings of the American Oriental Society and American Society of Biblical Literature at New York City, December 28, at Union Theological Seminary. His subject was: "Comparative Religious Literature; a New Method of Teaching."

A series of Sunday night services in the Hiram Church are being held by outside preachers who are exchanging with Hiram College students. The first in this series was conducted by C. G. McCallister, pastor of the Broadway Church, Cleveland. He was accompanied by the chorus he has built of people in his church who have lately immigrated to this country. On January 27, C. N. Filson, pastor of Collinwood Church, Cleveland, preached at the Hiram Church and a group of Hiram students with Dean Culler conducted the services in his church. Exchanges are being arranged with other churches in nearby towns and cities.

Lexington, Kentucky. The College of the Bible, the graduate school of religion affiliated with Transylvania College, is stressing just now a short course for ministers and religious workers, called the English Bible course. It is a two-year course and is intended for those who desire to improve their knowledge and effectiveness in their service. It does not rest upon an academic foundation, but offers the courses regardless of previous high school or college work. This course draws those who have decided to engage in Christian work late in life, and who will not be able to take the time to pursue all of the academic courses which the graduate work presupposes.

The College of the Bible and Transylvania College have sent to the pulpits of this and other lands over 4,000 ministers, and have contributed to missionary enterprises twenty-five consecrated men and women, hence these two institutions are yielding a world-wide influence.

Fort Worth, Texas. Seventeen members of the freshman class at Texas Christian University have a mother, father or grandparent who also attended the school. One student, Miss Katherine Goss of Dalhart, Texas, is the third generation to enroll in Texas Christian University. Her father, Lucian Goss, graduated from the school in 1904, and her grandfather, the late Senator D. F. Goss, was a member of the class of 1877.

For the benefit of its students, Texas Christian University engages in a private banking business, and operates what is known as "The Trust Fund Bank." Checks ranging from ten cents to \$35.50 have been written on it. Deposits run about \$40,000 each school year with an average of fifty to seventy-five checks cashed each day, totaling between \$300 and \$400.

Canton, Missouri. The Men's G. Club of Culver-Stockton College, under the direction of Professor Ronald Neil, is becoming popular as a concert group in near-by towns. Programs have been given recently in Perry, Missouri; Bowen, Illinois; and Hannibal, Missouri. Other trips have been planned for the future.

Des Moines, Iowa. The Drake chapter of Pi Kappa Delta, national honorary forensic fraternity, together with the chapters at the Des Moines University, and Simpson College, will be here for the province convention to be held in Des Moines in April. Representatives from schools of several states will attend.

Drake University is sponsoring the Iowa division of the sixth national and fourth international oratorical contest for high school students this spring. Tuition scholarships in Drake amounting to \$11,460 will be granted to the winning honors in the state. The state champion will receive a scholarship worth \$460, and the opportunity to compete for a ten thousand mile trip to South America, all expenses paid. Eight national finalists will make the trip. The subject of orations will be the Constitution of the United States.

Drake Bible College has an enrollment of more than 100. Most of the students of the last two years have returned to finish their work. Twenty-five new students enrolled as freshmen this year. The school is not only increasing in attendance but also developing in a social and cooperative way. The college offers a degree in sacred literature on a par with a liberal arts degree. Two additional years in graduate work, concluding by a thesis, are required for a recognized Bachelor of Divinity or a Master's degree.

The Drake Ministerial Association and the personnel of the Bible College. Its purpose is to promote fellowship and recreation, to afford an outlet for self-expression and originality in the students. The members of the Association

gate one afternoon every other to enjoy fellowship, educative pro-
devotions, and to keep in touch with the group activities. A weekly
watch service adds to the bet-
mosphere of the college.

Bible College is an enthusiastic part of Drake University with interest participation in all university ac-
tivities: athletics, dramatics, debating,
y, music, service and educational
izations.

day, January 27, with impressive
ceremonies at the Shrine auditio-

President D. W. Morehouse was
led a silver cup in recognition of
selection by representatives of
y-six civic organizations for out-
ing community service in 1928.

tion, Missouri. Sisera Threlkeld, a
inent citizen and a good friend of
am Woods College, died December
the Callaway Hospital after a
ring illness. About twenty years
Mr. Threlkeld gave the college \$20,
under the annuity plan and later
several thousand dollars more. He
very much interested in the college
until ill health made it impossible,
d frequently at the school. Mr.
keld was eighty-eight years of age.
was born near Fulton and had lived
the community all his life. Several
ago he was elected elder for life
the First Christian Church of Fulton,
those affairs he was a leading figure
many years. It is to the type of
like Mr. Threlkeld that Christian
ation owes a debt of gratitude.

nchburg, Virginia. In its first in-
legiate debate of the year, on De-
er 7, Lynchburg College tied Rich-
l University. The affirmative team,
posed of Robert Fishel and Richard
h, lost at Richmond and the nega-
team, composed of Joseph Hardy
Wilfred Hypes, won at Lynchburg.
proposition was: "Resolved, that
water power resources of the United
ates should be developed and con-
ed by the national and state govern-
s."

eureka, Illinois. Sunday, December
the morning service at the Eureka
ian Church was given over to the
oration of the ninetieth birthday of
essor B. J. Radford of Eureka.
tically all his life, Professor Rad-
ford has been associated directly with
ka College. His father was one of
founders of the institution and he
self has served as teacher, president
college pastor of the church. Pro-
essor Radford is a living example for
those who come in touch with him
that a man may become if he fol-
Christ unfalteringly.
e religious affiliations of the student
of Eureka College numbering 230
ents are as follows:

Christian Church 174
Methodist 18



Filipino students enrolled in California Christian College, Los Angeles. Silvestre Morales stands in the rear center

Presbyterian	10
Lutheran	8
Baptist	4
Catholic	3
Congregational	2
Evangelical	2
No church affiliation	4
Miscellaneous	5

Of those not members of the Christian Church twenty-five live within fifty miles of Eureka; twenty-two between fifty and one hundred miles of Eureka; six live over one hundred miles from Eureka in Illinois, and three live outside the state.

Silvestre Morales is the dynamic Christian leader of a group of seventeen Filipinos enrolled this year in California Christian College, Los Angeles. The col-

lege is granting free tuition to this group and they are preparing for Christian full-time and lay leadership upon their return to the Islands.

Through the efforts of Mrs. Royal J. Dye a Filipino Christian Fellowship has been organized in First Church, Los Angeles, with a membership of over seventy-five recruited from among the settled Filipinos of this city. Each Sunday Mr. Morales teaches this group, and they are being tied to the church in a very definite manner.

During the period between semesters Mr. Morales conducted a revival meeting in First Church for the benefit of Filipinos. It was planned to make a drive of the Filipino district of the city to interest these fine boys in what the church has to offer them. The meeting was just starting as this is written.

"Make a World Cruise Every Thirty Days!"

*Says S. J. Corey, vice-president
of the United Christian Mis-
sionary Society*

The Dollar Steamship Line makes a world cruise every three months. "World Call" makes one every thirty days. The steamship visits port cities and waits a few days while you see the nearby points of interest. "World Call" draws to you all races, nations, climes, cultures and religions and tarries with you while you ponder universal questions and breathe deeply the atmosphere of world brotherhood.



S. J. COREY.

Directory of Foreign Missionaries of the United Christian Missionary Society

Africa

- (Coquilhatville, Congo Belge, W.C.)
 Alumbaugh, Goldie P., Wema.
 Barger, Dr. and Mrs. G. J. P., Bolenge.
 Bateman, Georgia B., Monieka.
 Bateman, Martha J., Bolenge.
 Boyer, Mr. and Mrs. Elmer G., Mondombe.
 Byerlee, Mr. and Mrs. David A., Bolenge.
 Clarke, Mr. and Mrs. Roger T., Lotumbe.
 Davis, Dr. and Mrs. Wm. E., Wema.
 †Eccles, Mr. and Mrs. Geo. E., 133 Downey Ave., Indianapolis, Ind.
 Edwards, Mr. and Mrs. Wm. H., Bolenge.
 †Frymire, Dr. and Mrs. W. A., 219 N. Third St., Monmouth, Ill.
 †Havens, Mr. and Mrs. Virgil E., 432 Vine St., LaFayette, Ind.
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 Rowe, Mr. and Mrs. F. L., Wema.
 Russell, Mr. and Mrs. H. Gray, Bolenge.
 Shoemaker, Miss Gertrude M., Bolenge.
 Smith, Mr. and Mrs. Herbert, Bolenge.
 Snipes, Mr. and Mrs. Percy D., Bolenge.
 Stober, Miss Buena R., Lotumbe.
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 †Allen, Miss Julia F., Danville, Ky.
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 Burch, Mr. and Mrs. C. A., Room 532, 20 Museum Road, Shanghai.
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 Fry, Nancy A., Nantungchow, Kiangsu Province.
 Garrett, Mr. and Mrs. Frank, Nantungchow, Kiangsu Province.

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Gray, Cammie, West Gate Christian Mission, Wuhu.

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Sorrell, Mr. and Mrs. C. W., Drum Tower, Nanking.

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Hill, Eva Mary, Bilaspur, C.P.

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Nicholson, Neva, Kulpahar, U.P.

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- Ribbo, Dr. and Mrs. V. C. Mungeli, C.P.
Ryolds, Mr. and Mrs. H. M., Pendra Post Office, Bilaspur Dist., C.P.
R., Mr. and Mrs. Ray E., Damoh, C.P.
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Reeve, Ethel, Kulpahar, U.P.
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Rung, Virginia W., Jubbulpore, C.P.
Jamaica, British West Indies
Rum, Mr. and Mrs. C. G., "Nosmar," Halfway Tree, P.O.
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Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asuncion, Paraguay.
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Orvis, Mary L., Casilla de Correo 241, Asuncion, Paraguay.
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- Tibet
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Peterson, Mr. and Mrs. R. A., Batang.
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Inman, Mr. and Mrs. S. G., Committee on Cooperation in Latin America, 25 Madison Avenue, New York, N. Y.
- † Furlough.
‡ Extended Furlough.
§ Sick Leave.
|| Leave of Absence.
|| Retired.

The Island Home of the Jamaican

By MRS. EDITH ELSAM

AND that is how he speaks of it, and that is how he prays for it, and it is how your missionaries are speaking of and praying for it too.

There is something very homey about Jamaica. I think it is the smallness of size, with no vast territories unoccupied. And then its beauty—how this appeals to the heart. Wherever one goes someone has been before, and the thought that the gospel message has preceded you is very inspiring, for I think there can be no spot in the Island where one can say, "Jesus is not known here." To me, as I travel over the hills, it is a wonderful thought always to remember, that perhaps the next turn in the zigzag road

may bring to view a church or chapel, and we recall with a glow in our hearts that the praises of the Redeemer are resounding over hill and dale, for they who name the name of Christ are, many of them, living hidden away in little homes tucked into the mountain sides, many of these homes being little more than a shelter from wind or rain or hurricane blast.

What need then of the missionary, you ask? Come, visit with me in our Island home and you will see. Is it possible that the gospel message and heathenish practices walk hand in hand and undis-

(Continued on page 59.)

After Sixteen Years

By A. F. HANES

ON SUNDAY, September 23, 1928, the First Christian Church at Republic, Pennsylvania, dedicated its new \$25,000 house of worship, thus culminating sixteen years of struggle for a home which it could legitimately call its own.

The mission work had its beginning in that important industrial center with the organization of a Sunday school November 1, 1912, by Ray G. Manley, who had already spent three years of missionary service in Western Pennsylvania, and the writer, who was just entering the mission field.

The school met for awhile in the public school building at Tower Hill No. 1 where it continued until August 1913.

At that time L. W. Fogg, an active member of the Central Christian Church of Uniontown was general superintendent of the Tower Hill-Connellsburg Coal and Coke Company. The interest of Mr. Fogg and his company led to the erection by them of a church building which was dedicated by Cloyd Goodnight, then pastor of the Central Christian Church, Uniontown, and now president of Bethany College. The Christian Sunday school moved from the schoolhouse to the new building, where it was quartered continuously until November 1, 1927.

The writer closed his work there January 1, 1924, and Mr. Manley and others who were employees of the American Christian Missionary Society, (now the U. C. M. S.) and the Western Pennsylvania Christian Missionary Society, working jointly, continued the work which has been a mission of the Christian churches ever since.

In September, 1918, Miss Bessie Beckett was added to the working force, and has been constantly in missionary service there with the exception of short leaves of absence. Miss Beckett's employment in full-time service was made possible by regular monthly contributions by the Tower Hill Company (later the Hillman Company) and the Republic Company which supplemented the amount appropriated for the purpose by the two missionary societies named above.

During the early years of the mission, occasional revival meetings were held with the result that many of the people of the community who had been interested through the activities of the mission, made public confession of Christ as Savior.

By 1920 the number of members of Christian churches dwelling in the Republic community had grown so large that they began to think seriously of organizing themselves into a local congregation. This desire was consummated in 1920, when under the leadership of D. Park Chapman, then secretary of the Western Pennsylvania Christian Missionary Society,

Front view of the new Republic Christian Church



the Tower Hill Christian Church was definitely organized.

It began its activities as a church at once, and continued in unbroken operation until less than a year ago, when owing to certain changes in the coal companies involved, and other local conditions, the church decided to move into the center of the little village of Republic and build for itself a house of worship.

Accordingly, the most desirable corner lot in town was secured at a cost of \$5,600 and plans were soon under way for the erection of an adequate worship and educational plant. W. E. Miller, a member of the South Brownsville Christian Church was appointed supervisor, and the work was rushed to completion.

November 1, 1927, the congregation changed its name to the First Christian Church of Republic, Pennsylvania, and moved into the salesrooms of an automobile establishment adjacent to the new building where it continued its activities until the dedication of the new plant.

The building which has just been completed is modern in every way, and is adequately suited to serve the needs of that particular community. It is in the heart of Republic, which is the business center for 10,000 people, 75 per cent of whom are foreign; it is adjacent to the public school building, making possible a religious educational program; and is beautiful in appearance thus attracting the attention of the community.

The heroism of Ray G. Manley, Miss Bessie Beckett, and the faithful little group of laymen has been a source of wonder and admiration, to all the churches in Western Pennsylvania.

Prior to dedication day, more than \$15,000 had been raised including \$2,000 from the Jubilee Fund of the United Christian Missionary Society, and \$5,000 as a loan from the Western Pennsylvania Christian Missionary Society leaving only \$10,000 to be raised on dedication day.

C. W. Cauble, of Indianapolis, Indiana, was secured as the dedicatory, and after spending ten days with Mr. Manley in visiting a number of interested men and

women in Western Pennsylvania, he was able to lead an enthusiastic congregation to new heights of sacrificial giving, following which the building was solemnly dedicated to the worship of Almighty God, and to the advancement of the Kingdom of Jesus Christ in the needy mission fields of Western Pennsylvania.

On the day of dedication, \$2,500 was raised in cash, and \$3,500 in pledges, leaving only about \$4,000 to be subscribed. When it is understood that the little congregation has given with such heroism during the period of construction, this amount is most gratifying, and the congregation was able to secure from the church erection department of the United Christian Missionary Society a sufficient amount to cover all indebtedness.

The interest on the part of the Western Pennsylvania churches in this work was manifest on dedication day in the fact that fifteen of our ministers were present in the afternoon and more than twenty congregations represented with delegations. Two other churches telephoned their congratulations, and made a financial pledge to the building fund. One pastor brought a delegation of his people seventy miles across country for the afternoon service, and returned to his own church for the evening services.

It was a great day, and marks a milestone in a great missionary achievement. Ray G. Manley and Bessie Beckett are missionary heroes whose worth cannot be estimated, and their successes in this community are shared by every member of the brotherhood who has had any part in missionary giving through our missionary organizations.

Dwight Stevenson, a senior in Bethany College has been called to the ministry of the church, and is enthusiastically planning for great things.

The evangelistic meeting was held this year at the holiday season, with Professor I. T. Green, of Bethany College as evangelist. In a brief twelve-day campaign, thirty-two were added to the church, bringing the total number of additions since dedication day to forty-one.

Glimpses of the Religious World

THE name of Russia has been changed. Mail for that country must be addressed to the Union Socialist Soviet Republics. Other wise it will not be admitted into that country.

secure a symposium of poetic expositions regarding the world's great poems, prizes amounting to \$250 have been offered for the four best poems on cathedral churches by Mrs. Percy T. Stewart, of New York and Hampton, through Mrs. Alice Hunt Stet, American editor of *The Poetry Review* of London, 299 Park Avenue, New York.

Dallas Burras, the first colored man to take a bachelor of arts degree from a college south of the Mason-Dixon line, died recently, leaving approximately \$100,000 to Fisk University. The money will be used to endow a faculty chair and the erection of a faculty apartment on the Fisk campus.

Something new in hotel service to the public is the Meditation Chapel which the Moore Hotel in New York recently opened. It is designed as a place where people of all faiths may retire for meditation and prayer.

She sent 4,524 school-bags to Mexico, which leads the list of states as she did in the Japanese Doll project.

In its leading editorial for November 23, *Japan Times*, in speaking of the campaign now being carried on by the national Sunday school organization of the country to raise funds for a central day school building in Tokyo, pays the following tribute to Christianity—a note that is highly significant, coming as it does from one of the great periodicals of that nation:

"The instrument which the Sunday school children of Japan are using during these three days is a humble one. They are selling pencils. But the ideal they live for is a great one. No one questions but that the ideals of Christianity, pure and unscarred by denominational or doctrinal controversy, are ideals which will better the life of any country. The precepts taught in the Bible, particularly in the New Testament, are of an elevating character and adherence to them means happiness and prosperity to the people. This is not said at the expense of the moral teachings of other religions, parallel with Christianity in Japan are Shintoism and Buddhism. Both these religions have a code of moral teachings which are very high. But it must be admitted that it is the Christian faith which has always done and is now doing the most for the children; and it

is through the children of today that the happiness of tomorrow is made or marred."

Gifts to benevolent and charitable objects during the year 1928 totaled approximately \$2,330,600,000, according to the estimate of the John Price Jones Corporation, New York, specialists in raising funds. Gifts for similar objects the preceding year amounted to \$2,219,700,000. The larger part of these gifts went to benevolent causes of the various religious denominations. A bequest of \$45,000,000 by the late Payne Whitney to hospitals, libraries and universities of the country was the largest single gift.

tion-wide tour of the United States. The purpose of the tour is to bring to libraries and bookstores in every part of the country a first-hand knowledge of modern traveling libraries, methods of distribution and book equipment.

Dr. David Z. Yui, general secretary of the national committee of the Chinese Y. M. C. A. has been visiting for the past few months in the United States, bringing to local associations and other groups the vision of the "New China." The respect that is growing in China for the principle of religious freedom is nowhere more evidenced, Dr. Yui says, than in the defeat of the recent bill to make Confucianism the state religion. Of the ten members of the Cabinet of President Chiang Kai-shek, six are men educated in the United States, seven are Christians and of the seven, two are former Y. M. C. A. secretaries.

Two men prominent in religious journalism recently passed away. Dr. Alva Martin Kerr died at Dayton, Ohio, in December, from a lingering illness. For ten years he had been editor of the *Herald of Gospel Liberty*, the organ of the Christian church. Dr. James G. Bailey, editor of the *Presbyterian Magazine*, died suddenly in January. He had been editor of this splendid paper only since 1926 but for many years had been prominent in the councils of the Presbyterian church.

The Congregational Home Board has approved the merging of its two journals, the *American Missionary* monthly, and *The Congregationalist*, weekly, the latter to appear each week in the month but one, when it will become the *American Missionary*, with the subtitle, *Monthly Magazine Number of the Congregationalist*.

During the coming sessions of the Ankara Assembly in Turkey the change of the public holiday from the traditionally Moslem Friday to the Christian Sunday is scheduled to take place, thus effecting the last of the radical religious reforms made in that country recently. Ankara is one of the most progressive cities in Turkey, and in keeping with its utilitarian progressivism, has decided to sell about 100 small mosques which, a recent survey shows, are deserted and no longer justify the expense of maintenance.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South has received the award of the *Christian Herald* as "the most significant contributor to religious progress for 1928 in the United States." The award was conferred at a dinner in New York in February. This is the first such award conferred by any group for this type of service and the *Christian Herald* hopes to make it an annual event.

Life and Creeds

I never asked what was his cult or creed;
I only knew his life—I saw the deed!

A product of the schools, he had an art
Schools could not give—a secret of the heart.

Far greater than his knowledge or his skill,
The spirit of the man was there—good will,
The grace of kindness, tact and sympathy, high courage, patience, rugged honesty.

Why should I care about his cult or creed?
He was a man of God—the kind we need.

—EDWARD A. G. HERMANN.

The League for Interreligious Good Will to further better understanding and tolerance has been organized with headquarters in New York. It is to be composed of 600 members, 200 each from the Catholic, Protestant and Jewish groups. Dr. Peter Ainslie heads the executive committee. Other members are Rabbi Edward L. Israel, representing the Jews; the Very Rev. Albert E. Smith and Joseph P. Healy, representing Catholics; and in addition to Dr. Ainslie, Waldo Newcomer, for Protestants.

As a tribute to General Sir Robert Baden-Powell, founder of the Boy Scout movement, 30,000 Boy Scouts from forty-three nations will encamp at Birkenhead, England, in August. It is expected that 1,000 Scouts from America will attend. It is proposed to make this great peace time encampment of boys a time of fostering of the feeling of brotherhood between the Boy Scouts of many nations.

A large blue truck with the gold letters "Bookmobile" on its side left the New York Public Library recently for a na-

Missionary Organizations

Woman's Society

April topic: *Africa in One Generation*.

Worship theme: *A New Highway of Holiness*.—Isaiah 35:3-10.

WORLD CALL references:

May, 1927—"Mondombe Moons"—Evelyn Utter Pearson, page 36.

February, 1928—"There Will Never Be Another Day"—Stanley Weaver, page 38.

June, 1928—"Congo's Crying Need"—Emory Ross, page 7.

March, 1929—"The Serious Business of Being a Woman in Congo," page 10.

1927-1928 Records

Bolenge—The local evangelistic work was almost entirely in the hands of the natives. There were 1,438 baptisms and over 44,000 francs were given for evangelistic and benevolent work. Advances were made in self-support and in definitely supporting evangelists in other fields, especially the Ubangi.

Coquilhatville—Services were held regularly, often in two languages as well as at two places. A native evangelist did good work in the native village of about 4,000 population.

Letumbe—There were 225 evangelists who won 1,700 converts. Christians are to be found in hundreds of villages and some of these are over two weeks' travel from the station.

The women of Letumbe station supported their own evangelists, and had meetings every Thursday afternoon, which were well attended.

Monieka—The total baptisms, 295, brought the church membership to 1,796. In the villages, 47 evangelists and 46 teachers were maintained.

Wema—The seventeen evangelists at this station are all too few for the demands of this new field.

Mondombe—The usual school for boys, girls, and women with Bible classes for evangelists, continued. Village schools were taught by students in training.

The Steamship Oregon kept up her usual inter-station service of carrying evangelists, other passengers and supplies, under the supervision of Captain John and his crew. The "Nsang 'ea 'Ndoei"—(Good News)—continued its good influence all through the equatorial district. Without doubt, the S. S. Oregon is the only boat in Congo that has for its captain a native ordained minister.

Guild

April topic: *Comrades of the Congo*.

Worship theme: *A New Highway of Holiness*.—Isaiah 35:3-10.

WORLD CALL references—Program material:

January, 1928—"A Week in the Belgian Congo"—Mrs. R. W. Blosser, page 26.

January, 1928—"Alligators and Ailments in Africa"—Dr. George E. Mosher, page 39.

February, 1929—"A Missionary Heroine"—Page 40.

In the modern picture of industrial and commercial life has stepped the African woman. In increasing numbers she is taking a place beside her man as co-wage-earner in the struggle for existence under changed economic conditions. These women work as cooks and housemaids, laundresses, nursemaids, factory hands and, alas, too many make an easy living through the brewing and sale of illicit liquor.

So we find a new woman in Africa today, the product of civilization and education combined with the influences of town life.

Not only is she to be found in the field of industry, but socially times have changed. A generation ago there were practically no native women and girls in the towns. They knew no other lot but to patiently toil all day in the hot sun serving their men folk. Today if a young man marries an educated girl, or one who has lived and worked in town she is unwilling to go back into the fields with her old mother-in-law. She prefers city life, but if the home is to be in the country, her husband must plow the fields or hire it done for her. A native woman used to wait until her husband and sons had finished their food and then sat down to the cold remnants. Today she often sits with them at the table. She used to walk at a respectful distance behind her man; now she walks beside him, or if he is courting her, sometimes he carries her bundles. She rides the handlebars of his bicycle and on the streets of Johannesburg it is not uncommon to see a black motorist tearing along on a motorcycle, dusky sweetheart on the pillion, one arm around his waist, motor veil streaming in the breeze, and feet encased in silk stockings and high-heeled shoes. Verily the new woman has arrived in Africa and she presents many complications in the social order . . . —*Friends of Africa*, Jean Kenyon Mackenzie.

The Steamship Oregon kept up her usual inter-station service of carrying evangelists, other passengers and supplies, under the supervision of Captain John and his crew. The "Nsang 'ea 'Ndoei"—(Good News)—continued its good influence all through the equatorial district. Without doubt, the S. S. Oregon is the only boat in Congo that has for its captain a native ordained minister.

Young Matrons' Society

April topic: *Ethiopia Shall Stretch Her Hands Unto God*.

Worship theme: *A New Highway of Holiness*.—Isaiah 35:3-10.

WORLD CALL references:

December, 1927—"Are We Not Believing Sinners?"—Herbe Smith, page 36.

March, 1928—"Evangelizing Africa"—Beatrice A. Boyer, page 38.

February, 1929—"The Old Way in Congo"—Page 41.

February, 1929—"The New Way in the Congo"—Page 42.

March, 1929—"The Serious Business of Being a Woman in Africa," page 10.

It is on the home that Christian society must be built. But home as we understand it is a new thing for Africa and comes from the Christian conception of marriage and purity.

In spite of all that we have said of the magical sanctions which preserve comparatively high fidelity between husband and wife in primitive African society, the standards of social purity are shockingly low. The cases that demand most of the attention of the native and magisterial courts are breaches of the seventh commandment. Apart from these transgressions of the civil law in most tribes the marriage tie is the loosest. Among the Bantu of South Africa the heavy bride-price which man must pay to his father-in-law delays marriage, and also makes the marriage more binding. But as we go among the more undeveloped nations we find that there is little given or received which cannot be collected again, and marriage is easily and frequently dissolved. . . . Polygamy is the rule of African society . . . In polygamy there can be no family life, and therefore no home. Every child of a polygamous union is well aware of the jealousies and dispeaces that reign, and of the disabilities which come to such a menage.

Today polygamy is gradually fading away . . . The Christian leaven is at work and all over Africa men are accepting the Christian standards of life . . . The growth of the population has been much greater under monogamy than under the older order, and statistics have been collected which prove that infant mortality is less in the Christian home than in the polygamous family, and that more children are reared by the mother. —*The New Africa*, Donald Fraser.

Programs for April

Circle

young women 18-24 unmarried)
8-1929: The Quest of Friendship

April topic: *The Quest in Africa*.

Worship theme: *Jesus the Disciples' Friend*.

Is your Circle supplied with the story leaflets for April, May and June? ("A Friend of Friendship Among the Bantus" 35c set).

large map of Africa should be used at meeting. See instructions in the "Finding the Way," the first on the program.

0.00 will support a medical assistant evangelist in Africa for a year.
0.00 will feed, clothe and educate an African boy or girl in Africa for a year.
0.00 will support an orphan or native girl for half a year.
0.00 will cure five people of the tropical diseases.

is impossible to think of becoming tainted with all the different races of people and different tribes in such a huge continent as Africa. Our own church, the Disciples of Christ, has found its way one of the wildest parts of that continent, into the heavy forests and jungles of the Belgian Congo. Our studies for the current quarter will concentrate on this area. The language is Lunkundo. The people are Bantundo. There are many sub-tribes and many dialects and customs, but always the same search for God that men experience the world over. The African woman is not "man's mate." She is not his beloved daughter or sister. She is his slave. She is a slave to man from the time she is a little girl eight or ten years of age, at which time she is married to a man many years her senior who may have several other wives. Or she may be sold to an older man to become the wife of his son. Many prefer to buy the woman when she is a child as she can be secured more cheaply than when she is full grown. Boys and girls not more than eight or nine years of age are sometimes married to each other.

Why not start a study class on Africa, using *Friends of Africa* by Mackenzie? This book is prepared especially for use by women and girls. Cloth, 75 cents; paper, 50 cents.

Outlines for "Six Evenings in Africa" and suggestions for decorating for programs on Africa are available upon request (free).

Senior Triangle Club

(For boys and girls, ages 15-17)
1928-1929: Friendly Adventures

April Topic: *Adventures in Africa*.

Worship theme: *Jesus the Disciples' Friend*.

Is your Club supplied with the story leaflets for April, May and June? ("Friendly Adventures in Congoland" 35c set).

See p. 25 of the Program Year Book for plans for the new scrapbook, "The Service Treasure Book." If you missed the fun of preparing an "Uncle Sam's Family Album," you simply must not lose out on this new project. Hurry! Hurry! Hurry!

Are you looking for a play? "Through the Dark" 15c, is a recent play on Africa, requiring little makeup. Three speaking parts, 15 minutes.

The Senior project-study book on Africa is *Africa Today*, paper, 40 cents. Why not plan nine evenings on Africa, using this text? The true-false tests and dramatic suggestions furnish lively material for any group of seniors.

Why do we study about Africa? Because of the work being done by our church in Africa. Because of the value of being well informed on all countries. Because of the close relationship and interdependence of nations. Because of our commercial relations. Because we are, in a sense, employers of African labor and as such have a responsibility. Because we know the Africans' need of our help, and to help them we must understand them.

Ask someone to improvise a map of Africa on the blackboard and then compare it with a regular map. Individual outline maps may be distributed, and each person asked to fill in the important rivers, cities, mountains, etc. (See description of African maps in picture sheets in back of Program Year Book).

In 1923 it was estimated that out of the total African population of 125,806,771 there were 59,444,397 followers of Islam.

The Congo mission printed 2,293,492 pages of literature for natives last year.

The steamship "Oregon" of this mission is the only one in the world with an ordained, native minister of the gospel as captain.

Our Bolenge (Africa) mission station reports 1,438 baptisms and 44,000 francs contributed by natives for evangelistic and educational work last year.

Intermediate Triangle Club

1928-1929: Trails of Discovery in World Friendship

April topic: *Our Work Among the Negroes*.

Worship theme: *Love*.

The publication for this quarter is entitled "Trails of Discovery among the American Negroes," 50 cents. (The entire book may be ordered, or separate sections secured.)

Project Suggestions: Have a "melodies" book. Let the group learn some of the most popular Negro melodies. Sing them at each meeting. (A group of Negro spirituals may be secured from the United Christian Missionary Society for five cents. Borrow or buy some Victrola records with the Negro spirituals or Burleigh's songs or a Roland Hayes' record.

Buy some of the books by Dunbar, Cullen and others. Have those read which appeal to you most. If there is a reader, have some of them given. Get copies of some of the pictures by Tanner. Make posters showing the work of Carver. Arrange a program open to the rest of the church. Build it about these things you have done. Have the pictures, books, posters on exhibit. Have the songs, spirituals, poems, lives, given by your group. Of course, this cannot be done in April, but begin to make plans now for it.

What happens in your town when Negro boys or girls of talent want to get ahead? What chance are you giving them? What has the Negro achieved in spite of handicaps? See *The Upward Climb* by Haskins, a course in Negro achievements, including programs, suggestions for interracial cooperation, handwork and dramatization. Cloth, 75 cents. Another good book is *In the Vanguard of a Race* by Hammond. These are twelve biographical sketches of Negro poets, musicians, inventors, educators and business men and women. Paper, 75 cents.

One of the greatest racial miracles of all time has occurred in America. The black race, brought to the New World as involuntary "Pilgrim Fathers" under the yoke of slavery, has turned the tables upon Fortune by rising to a higher stage of development here than anywhere else in the world.—Willard Price.

It was in 1619 that a Dutch trading vessel, *The Jesus*, brought twenty slaves from the West Indies to the Virginia Colony at Jamestown. During the century following, 25,000 slaves were brought to America. By 1789 there were 700,000 in slavery. There is no fouler blot upon history than the story of the slave trade.

Devotional Study for Woman's Societies

April—Africa

Isaiah 35:3-10

PSALM 24:3. "Who shall ascend into the hill of the Lord? and who shall stand in His holy place?"

The Way Into The Holiest

Behind the imagery of this Psalm there is a soul seeking the presence of the Lord. He is turning to the climbing road which leads to the sacred floors, and he is seeking the holy place which is the home of the Lord. What, then, does he say are the appointed terms on which a pilgrim may find favor with the Lord of the way, and be prosperously admitted to all the rights of the road?

First of all there is rectitude of conduct. "He that hath clean hands." The hands are to be clean at the beginning of the day, and they are to be clean at its close. The man with clean hands may take the hill-road which leads to the holy place.

And the second condition is simplicity of motive. "He that hath a pure heart." This is a very exacting demand. It passes from the hands to the heart. It goes inward from conduct to character, and from movement to motive. And the motive is to be simple, single, clean The required condition is singleness of heart. "Blessed are the pure in heart." Yes, that sort of pilgrim may take to the hill and find the holy place.

The third condition is loyalty of worship. "Who hath not lifted up his soul unto vanity." Deeper and more exacting is the demand. What is this lifting up of the soul? It is the expression of worship, and the all-determining thing is—what do we worship? To what do we lift the eyes of our desire? Is it the goddess of

vanity? Or is it the goddess of transient fashion? Or is it the spirit of the age? Or is it the ideal of success? Or is it the goddess of pleasure and ease? To what do we lift our eyes in worship? "Unto Thee, O Lord, do I lift up mine eyes." Yes, that man is entitled to all the rights of the aspiring road, and he may begin to climb the sacred hill.

And the last condition is truth in word. "Who hath not sworn deceitfully?" Does not that seem to be a relaxation of the terms after the other conditions that have been named? No, life blossoms at the lips. All the inner life hangs out its flags and banners in our words When our words are full of truth and grace the heart is ready for communion with the King. Such a pilgrim can take to the rising road which leads to the holy place

I have heard that the heights of Sinai can most surely be gained by beginning the journey at "a green hill" just "outside a city wall." In the Lord Jesus Christ I find a "living way" to the very secrets of rest and glory which the Psalmist craved. "I am the way." All the conditions are fulfilled in Him. For He is not only the way, but the truth and the life. In Christ Jesus I can find freedom from that uncleanness which I can no more shed than I can shed my skin. And in Christ Jesus I am not only delivered from sin, I escape from weakness. In Christ Jesus I am not only on the road, I am right in the holy place. The wonder of wonders is this: Christ, who is my way, is also my home. "Thou, O Christ, art all I want."

J. W. JOWETT, D.D., *Springs in the Desert.*

home January 9, in observance of the seventh anniversary of the organization. The circle was organized in the home of Mrs. E. B. Barrett. Mrs. Barrett and Mrs. Dicus who were present at the organization seven years ago were present today. Mrs. O'Brien and Mrs. Luke McCabe were two charter members who were present also. When the society was first organized it was known as the Young Women's Missionary Society. There have been more than thirty marriages of members during the past seven years, and the name has been changed to "Young Matrons." This society has never missed meeting once each month in the entire seven years.

BERTHA FULLER.

Little Rock, Arkansas.

In Memoriam

Mrs. Annie Pickney Wright, January 1929, Somerset, Pennsylvania. Faithful member of church and missionary society.

Miss Mary Latham, December 17, 1928, Georgetown, Kentucky. Beloved member of the Newtown missionary society.

Mrs. Clara Bussell, September 16, 1928, Rushville, Indiana. Faithful member of Ben Davis Creek missionary society.

Mrs. E. A. Crisman, November 25, 1928, Sturgeon, Missouri. Loyal member of the missionary society. Age 83.

Mrs. J. E. Quesenberry, November 26, 1928, Montgomery, West Virginia. Active in all departments of church work and president of missionary society for ten years.

Miss Alice See, January 8, 1929, De Moines, Iowa. Librarian for ten years at Phillips University, Enid, Oklahoma.

Mrs. Alfa Floyd, November 25, 1929, Yuma, Arizona. Widow of Dr. J. T. Floyd, Kansas. Life member New Market, Indiana, missionary society.

Mrs. Belle Walker Shepard, January 21, Vincennes, Indiana. Faithful member of missionary society. Age 66.

Mrs. Mary Alice Scott, January 1, 1929, Vincennes, Indiana. Member of First Church missionary society many years.

Mrs. Hannah Rowe, December 20, 1928, Toledo, Ohio. Loyal member of Central Church. Age 79.

Mrs. Addie Lynn, January 25, 1929, Toledo, Ohio. Faithful member of missionary society Central Church. Age 67.

Miss Hettie Collins, January 19, 1929, Princeton, Kentucky. Secretary woman's missionary society.

Mrs. Walter E. Davis, January 19, 1929, Princeton, Kentucky. Vice-president woman's missionary society.

Mrs. Sallie May, Cave City, Kentucky. An inspiration to the whole church.

Mrs. Nathan A. McConnell; Mrs. William Minear, Mrs. Calvin Weiss, active members of missionary society, Warsaw, Indiana.

Yakima Indian Exhibit

THE Missionary Educational Exhibit given in Washington D. C. January 10, 17, 24 at the following Christian churches—Columbia Heights, Vermont Avenue and Ninth Street—was a decided success and gave all who attended a closer experience with some of the fine work our people are doing, both in the foreign field and in the homeland.

The Yakima Indian Christian Mission came into its own and every phase of the work being done there was ably represented by posters and a fund of information, that gave everyone a new vision of just what this mission at White Swan is doing for the Yakima boys and girls.

The big red barn was displayed and a description given of its fine interior. A picture of Herman Goudy, Casey Watlema and Mr. Francis was greatly enjoyed. Mrs. MacLeod had also loaned us a group picture of boys and girls who had all been baptized. This was a great asset as it

gave such a personal note to the exhibit.

Having used "Trails of Discovery" as our intermediate Christian Endeavor topic for the quarter, it proved a gold mine of information concerning the "American Indian" and especially gave us some fine things for our posters.

Everything displayed was about our mission work at White Swan. As the people came through the room, a talk was given about the work, the posters were explained and numerous questions answered. We are so glad of this opportunity to present the urgent need of cooperating with the United Society in this great work among our neighbors of the great Northwest.

MRS. R. I. WILLIAMS.

Mrs. John P. O'Brien, supervisor of the Young Matron's Missionary Circle of the First Christian Church, Jonesboro, Arkansas, entertained the Circle at her

Echoes From Everywhere

loughtful
ce
Thanksgiving dinner at three of
Benevolent Homes was furnished by
n Gould of New York, while other
ous friends provided dinner at other
es both for Thanksgiving and Christ-

of their
rty

om Miss Florence Mills, Manati,
o Rico, comes a check for \$3.28, a
from the Men's Club at Manati.
adds, "We are doing our best to
up the interest of our Manati folks
e world task, even though we know
of them are hungry all the time."

le Well
embered

om the December report of Colorado
stian Home at Denver, we cull the
wing:

Santa Claus and his friends came in
ig sleigh and brought twenty-eight
from A. T. Lewis and Son. The
ren were delighted with Santa.
Christmas Eve the Knights of Colum-
came out and gave us a lovely enter-
ainment, after which they distributed
ings filled with nuts, candies, oranges,
and apples, also a nice gift for each
d. They had previously gotten a list
the children's names with the gift
red.

Christmas morning we had our own
istmas party. The Low 12 Club gave
our tree, which was very beautiful
h its stars, tinsel ornaments and lights.

had a Santa Claus and stacks of
ents, candy and other things. Just as
finished our program the El Jebel
ad came and gave us a fine concert and
re candy. They also left a check for
, while a check for \$90 and baskets of
it came from Broadway Christian
urch. The Low 12 Club gave stockings
l of good things to eat and a lot of
mes for the different groups which will
an pleasure for a long time to come.
en came a fine dinner with a lovely
prise of ice cream and fancy cakes
m Fern Chapter of Eastern Star. We
a wonderful day."

Working Contacts Little Rock

J. B. Hunter, pastor of the Pulaski
ights Church, Little Rock, Arkansas,
spent one term in Japan as a mis-
sary, writes that he is finding an im-
portant approach to the city through some
ension teaching for the University of
ansas. He started a teacher training
ree in New Testament about a year
i. He says: "Some city school teachers
ed whether it could not be made a
iversity Extension Course. After some
estigation on the part of the univer-
y, I was authorized to teach Bible in
the Rock under their direction. My

lasses meet for one session each week,
spending two hours for sixteen evenings.
For this work the university grants a
two-hour credit for one semester. To date
I have taught 101 pupils in these courses.
All but two have been city school teach-
ers and the work they do would do credit
to any seminary class in the country."

Library As a Point of Contact

I have just returned from my first
trip into the country since my return
to China. It is fine to be back and to
get such a welcome everywhere. I
visited eight of the leading towns and
cities of this district and was delighted
with the reception in each place.



Mary Irene Orvis and some of the board-
ing pupils at Colegio Internacional,
Asuncion, Paraguay

I was delighted to find the willing-
ness, even eagerness, on the part of the
people to cooperate in establishing and
conducting libraries in the various
places. In the first place the local govern-
ment of the *hsien*, the head office,
has promised to cooperate, and the chair-
man has promised \$300 in aid of the
local library here in the Nantungchow
church. He has promised also to ask
the branch offices in the other stations
to give all possible aid and sent a letter
of introduction to the various places
which I visited but it came too late.

This work is bringing me in contact
with the leaders in these centers as
nothing else would. I am making some
splendid contacts and am delighted to
find how many of the new leaders and
some of the old ones have been influenced

for Christianity by their contacts with
other missionaries in other cities far
and near. Some are members of the
church and others say, "not yet bap-
tized."

FRANK GARRETT.
Nantungchow, China.

A Many-Sided Service

The first three months of my work with
the Juliette Fowler Homes have been very
busy and full of interest, variety and
enjoyment for me.

The children are doing well in school
and we can be proud of most of their
grades. The teachers are interested in
the children and have been very kind to
do all they could to help the individual
child. I have visited several times at
three schools where the children attend
and everyone at the schools has been
willing to do everything possible.

In study hall at night I try to help
with their different subjects and it has
freshened up my mind in history, algebra,
Latin and French.

With the advice and help of the high
school domestic science teacher, menus have
been made out consisting of the proper
food values to meet the needs of the
child's physical growth.

Another part of my work that I have
enjoyed very much is the opportunity to
speak to various groups here in Dallas
and surrounding towns. At one place
every tenth jar of fruit or jelly is set
aside for the Homes. Through letters,
talks and various other contacts I hope
to make the Homes more personal, if
possible, than ever before.

Dallas, Texas. DORRIS SHELTON.

Work Growing In Charcas

Miss Jane Brewer who recently became
a resident missionary in the isolated com-
munity of Charcas in Mexico, reports that
the Sunday school now numbers from
thirty-eight to forty and that the Sunday
evening service attendance is above sixty.
The building is taxed to the limit and a
larger place is greatly needed.

Realizing that the church cannot do
anything without a fund the pastor has
given to each child and adult an envelope
asking them to make an offering each
Sunday for this purpose. Whatever they
give will be out of their extreme poverty.

Christmas Jays

As usual we have had our Christmas
camp in the jungle for the orphanage
boys. We used a growing tree as the
Christmas tree and its thorns as candle
holders. Our two boys accepted Christ
on Christmas Day and were baptized here
in the river in front of our tent so it
was an unusually happy Christmas for us
all.

Damoh, India. MERLE THOMAS RICE.

**Fun Not Confined
To One Race**



Thanksgiving night at the church opened with a delectable Thanksgiving dinner. After each one had eaten his fill, a program consisting of a clever balloon skit, a magic play and many entertaining musical numbers was given by the various adult and juvenile talent of the church. Mr. Doi's solo "Waseda, Waseda," was especially applauded. The remainder of the evening was spent with grown-ups and children young and old, playing "Swat," and other jolly games.

Japanese Christian Church, Los Angeles.

**Giving and
Receiving**

First Christian Church, Atlanta, Georgia, had a most joyous time helping to give the children of the Southern Christian Home a Merry Christmas. Most of the children attend the Sunday school of First Church and many of them are members.

During the "flu" epidemic just before Christmas, when most of the children were sick, the woman's council presented them with two bushels of oranges. The young people's Christian Endeavor society gave their annual Christmas party to the children, conveying them to and from the church. Each young person had one of the children as guest.

Christmas week the woman's council entertained the superintendent, her assistants and the children for the afternoon and evening. The children led the devotional service and furnished a Christmas program of readings, song and sketch at the regular council meeting. A turkey supper was provided for all and following this one of Atlanta's best magicians furnished an hour's entertainment, after which the children repeated their Christmas program.

SUE STEINER HOOK.

Atlanta, Georgia.

**Visitors in
Congo**

A group of delegates from the Jubilee Conference, held in joint session with the West African Conference, among whom were four colored people, came as far as Bolenge on a special boat to visit this and intervening mission stations. The people here were much impressed by the "white black people" (literal translation of the name they called them) with their manners and ability to speak English, but the delegates themselves were impressed especially by the Sunday morning service which was conducted in a beautiful way by Africans except the organist (a white missionary). They led the music, the choir sang an anthem, they prayed, preached and conducted the communion service. The visitors also found about twenty medical assistants keeping records, diagnosing and treating patients at the hospital. They found a native carpenter and a mechanic

in charge while Mr. Edwards is away on an evangelistic trip. They found a group of printers setting type in at least two native and two European languages, running electric presses, even doing some of the proof reading and binding the books.

We have been honored also by a forty-five minute visit from the King and Queen of the Belgians, King Albert and Queen Elizabeth. The Queen was especially interested in the hospital but they saw also the Girls' Boarding House and the school in session, and the boys sang the Brabanconne (National Anthem) for them. It was thrilling to actually shake hands with them. They are a fine, democratic and lovable couple.

GERTRUDE SHOEMAKER.

Bolenge, Africa.

**Christmas at
Ginling**

These last days before Christmas have been so busy and yet so different from the hurry of pre-season shopping at home. There is every incentive for quiet meditation and a real spirit of holiness seems to pervade everything—from the faculty play "The Kingdom of God," to the song service and many other programs. Ginling is peaceful too, and calm. We have had Christmas chapel services now for a week and there is an undercurrent of blessedness in everything that is done, with thoughtful sadness for the people who have so little this Christmas time, and the most wonderful unselfishness in giving.

JULIA C. WARREN.

Nanking, China.

**Japanese Interested
In Kindergarten**

Tennoji Kindergarten is being well supported by the Japanese, and already the mothers are beginning to plan what they will do for the new building which we hope to have some day. Special gifts come in right along, some months as much as fifty yen (\$25) in small sums, while in September an anonymous friend sent one hundred yen.

There have been eight baptisms at the Tennoji Church in the last few months.

ROSE T. ARMBRUSTER.

Osaka, Japan.

**Supplied
Christmas Money**

At Christmas time the Optimist Club sent our nineteen junior optimists \$2.00 each with which to do their shopping. The plan of "spending, giving and saving," which we believe should govern all possessions of money was the test applied to this spending, and most of the boys stood it well.

BETTY R. BROWN.

St. Louis, Missouri.

**Everybody Loves
A Party**

We had a most wonderful Christmas here at South Gate, beginning a week before when we had our first party for teachers, preachers, Bible women and workers, thirty-four of them, and running

all the week and ending the 26th with a party for the normal class of seventy to teach the five hundred primary children. Including the five hundred primary children and the two hundred and nine pupils of our day school, at least a thousand people were entertained in some way.

At 3:30 A.M. on Christmas twenty-four carolers arrived at South Gate. We kept fire in the grate all night and was boiling on it, so we were ready to make the tea and serve tea cakes, gravy and peanuts. They stayed for an hour and we had a happy time, then M. Gish went with them as they visited many Christian homes and sang until sunup. I am overjoyed to be back in my old home and comparatively free from pain.

MARY F. E. KELLY.

Nanking, China.

**Japanese Boys
And Girls**

Japanese Christian Church is issuing in mimeographed sheets an attractive bulletin, illustrated with pen drawings, a few of which we are reproducing. Among the organizations at the Institute are the Lohah-Tohela Girl Reserves. They are sewing curtains for the library and club room. This club helped with the program at the Compton Sunday school at Thanksgiving time and put on a stunt at the church Thanksgiving dinner.

One of the organizations for the boys is the Friendly Indians. Whoop! Whoop! Only the Friendly Indian Club doing it tomahawk dance.



Hidden Answers

1. What is the First Sunday in March?
2. What is one difference between Moses and Mellon?
3. "What If They Had Quit?" Who?
4. Give the story of Bombenga Samuel.
5. Who was Gezongondu?
6. Who has served in the religious education field for twenty years?
7. "White Black people"—Meaning?
8. Who was "King Milk?"
9. What did President Calles say of evangelical Christianity?
10. Quote Kreisler on Stewardship.
11. What home mission church has recently been dedicated?
12. What is Mr. Hines' avocation?

Sunday Schools

series of graded missionary worship programs for use on the Sunday of your choice, March, 1929

THE World's Sunday School Convention, held in Los Angeles, one of the most meaningful messages was by Miss Violet Makanya of Natal, Africa. Those present in the convention when she came to the platform will not soon forget the hush of awe and the thrill of Christian victory. She began her message by saying, "Of all, my dear friends, I want you for you in my native tongue the full hymn, 'I Love to Tell the Story.' Then among other things she said, "You know the opinion that the people of Africa, that the people of Africa have been cut off from the civil countries that think they do not anything. They are considered as savages, but I am glad to say that they are taking a different attitude and are looking upon them not as savages, but as of God, as people who have opportunities that people in Western civilization have had."

Makanya, herself a Zulu only one generation removed from polygamy, is a great of Christian missions. Certainly the people of Africa in whose country she received protection when Mary and Joseph fled with him to escape a king, these people who so tenderly cared for the body of Livingstone, these who have responded so readily to the gospel in Congoland are worth knowing and helping. To the end that our love toward them shall be one of appreciation, of willingness to share with them these graded worship programs are on their mission among our Sunday schools.

A general theme for the six-months, January to June, is "Our Work among the Negroes." In January evangelism was given emphasis and in February the educational work was considered. March the medical missionary work being emphasized under the theme, "Aiding For Christ On The Congo." The department program is built around some appropriate phase of this great service. Beginning with April the center of interest will shift from Africa to America and will tell the story of Christian influence among our American brothers and sisters in black.

Worship program is not primarily an assembly of information, but rather an implement through which our finer emotions of love, loyalty, gratitude, reverence may give expression, our consciousness of

quickened, our attitudes toward others made more Christlike. In harmony with this purpose there is chosen first of a theme which serves as an organizing center for music, prayer, Scripture, creed, offering and offering, together with various combinations of these elements. The essence of things is about the best way to express this building process.

How to Use These Programs

Be reminded at the very outset that people cannot be forced to worship, but that they can be led to worship. The natural approach is the only way. Be natural in conducting the worship service, never stilted or sanctimonious, long-faced

Easter Program

A synopsis of the Easter Sunday Program for the Church School, March 31.

Musical Prelude

Processional—"Crown Him With Many Crowns" (By choir).

Invocation—(By the pastor.)

Song—"He Is Risen" (By the school).

The Easter Story—John 20:1-18 (By the superintendent).

Song—"Nature's Easter Story" (By Beginners and Primary children).

From Dawn to Sunset

Prologue—(By a young woman.)

Living Picture I—Babyhood.

Duet—"I Think When I Read That Sweet Story of Old."

Living Picture II—Childhood.

Song—"Tell Me the Stories of Jesus" (By the Juniors).

Living Picture III—Youth.

Reading—"The Missionary Call."

Living Picture IV—Manhood.

Chorus—"Speed Away! Speed Away!" (By young people).

Living Picture V—Strength and Service.

Solo—"Not I, But Christ."

Living Picture VI—Maturity and Influence.

Reading—"The Present Crisis."

Living Picture VII—Sunset Hours.

Quartette—"O Love That Will Not Let Me Go."

Epilogue.

Offering—For Ministerial Relief.

Closing Song—"All Hail the Power of Jesus' Name" (By the school).

Benediction

Note: As many copies as you need may be had for the asking from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

where these services are prepared. Small and one-room schools may choose between the Junior and the Intermediate Senior programs, so there is something for all of us.

For the Primaries and Juniors make good use of the pre-session period to create the proper atmosphere for the service of worship. Conversation, pictures, little acts of helpfulness, a bit of related hand-work will mellow the soil of the heart. Memory gems may be learned, new songs may be taught, new pictures may be analyzed during these pre-session moments.

In the Intermediate group and above, use individuals and groups in contributing different elements of the service. Seek to develop their talent for these periods; have in them the element of training. A twelve-year-old girl in an Intermediate department is now playing the piano and under guidance of the superintendent is building the department program in one school. In the story or special features of the program make the programs immediate, give freshness and vitality to the content. Have those who are to participate in program leadership for the period move in an orderly way to the front of the room or to the platform during the opening strains of the prelude. Each participant should be familiar with the part he is to contribute to the program before the period of worship.

When you are building and conducting devotional services you are dealing with the everlastings, you are developing attitudes that abide. Put your head and your heart into it. You will be the richer by the experience.

S. W. HUTTON.

Worship Program for Primary Department

By Leona Bull

Theme: "Helping Others."

Aim: To create in our children a desire to aid their brothers and sisters across the waters by showing the way in which they can be helpful to them.

The setting: Have the poster that was prepared for January placed so it can be easily seen by the children as they enter the room. Secure pictures of nurses, doctors and assistants of Congo-land. These pictures, along with those collected in February, and materials for making a poster or scrapbook may be placed on tables. The early comers under the supervision of their teacher may arrange and paste the pictures. The teacher may talk informally with the pupils about these as they work.

A worship melody: (Play softly any suitable piece.)

Song: "Praise Him, Praise Him."

Prayer: (By teacher or superintendent, in keeping with the theme stated above.)

or critical. Get into the attitude yourself first of all that you are striving to enrich through the service. Prepare well in advance and make every element in the program count. You may need to adapt each one of the programs in your particular school. This very thing we are doing constantly in our own school and group

Talking together: (Guide the children into talking freely about how fine it is to be well and happy. Speak of how happy some of the children on the posters look, and how healthy they appear. Prepare the way for the story to follow.)

Story: Mpiri, the Little Black Baby of Africa.

Song: "I Want To Send a Whisper Song."

Offering Service: (Arranged by the superintendent using as a prayer, "As we bring our money we can softly pray, Father, bless the children living far away."

or, use the program in the January number of **WORLD CALL**.)

he learns to be a teacher? Then he will be able to help other black boys and girls. Or perhaps he will be a real doctor, and help the sick children to get well again. —From *Little Children of Missions Lands* by Mary Entwistle.

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Worship Program for Junior Department

By **Rebecca Scott Burgess** and **Mildred O'Brien**

Theme: "Showing Kindness."

Aim: To acquaint our Junior boys and girls with the living conditions of boys and girls on the Congo and show the great changes that are made through Christianity.

Quiet music: "Jesus Calls Us O'er the Troumunt." (No. 152, *American Church & Church School Hymnal*.)

Call to worship:

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? For as many as are led by the spirit of God, they are the children of God.

Hymn: "Savior, Like a Shepherd Lead Us." (No. 271.)

Prayer: (By the leader, using the following thoughts—Thanks for the opportunity that has brought us here. Prayer that we may become mindful of those on the Congo. That we may become interested in their problems. Prayer for guidance to do our best to help our friends in other lands.)

Scripture. (Responsive)

Leader: Jesus said, they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. —Matt. 8:11.

Group: Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd. —John 10:16

Leader: Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you. —Matt. 28:19-20.

Hymn: "Savior, Teach Me, Day by Day," (No. 172.)

Statement: (By Superintendent.) Our story today tells about the difference between the evil witch doctors of Africa, who deceive the people, and the Christian doctors who show kindness in the name of Christ.

Story: *White Magic*.

Offering Service: (Repeat in unison) Remember the words of the Lord Jesus when he said, "It is more blessed to give than to receive."

Offertory: "We Give Thee But Thee Own." (No. 267.)

Recognition Service: (Birthdays, Visitors, Announcements, Etc.)

Hymn: "Take My Life, And Let It Be." (No. 168.)

Closing Prayer: (By superintendent)



too much sugar cane. But this African mother did not know what to give him. When she found that he did not get any better she called the doctor in.

But oh! what a strange doctor he was! He was dressed up in skins and feathers, and had paint on his face which made him look very horrid. He was not at all like your doctor, who smiles all over his kind face when he says to you, "And how is my little man today?" This African doctor sang and danced and made a great noise until Mpiri's head ached very much. That was all he did. But he did not forget to take away a goat with him in payment for his queer medicine.

Mpiri got better, though I am sure the medicine man did not do him any good. He grew strong and well, and when he was old enough he went to school. Only a very few African children go to school. The schools are very few and the children are very many, for Africa is a very, very large place.

In a village near Mpiri's house a missionary lived. He had built a grass-and-mud hut for a school, and there he taught all the children who came to him. Mpiri had a long way to walk, so every morning he took his dinner with him. Mother wrapped up some cold porridge and bananas in a large cool leaf, then off Mpiri would go.

Through the tall waving grass he went, past the forest trees, scampering by the dark places in a hurry, until he reached the school.

We know that he will learn a great many things. Will it not be splendid if

YOU would have loved Baby Mpiri, if you could have seen him lying on his mother's lap. His tiny body—he was a very small baby—was a light brown, and the inside of his wee hands almost as pink as your baby's at home. He grew very much darker afterwards, and you would have known he was an African child because of his tight woolly curls and his shining brown body.

His house was just like all African houses—big tree trunks propped up the thatched roof, and in between the tree stems was twisted in and out dried grass. Inside, the walls were made smooth by a plaster of mud which dried quite hard. The little house had no window, only the doorway let in the light and air. There was a little fire in the middle of the hut, and when it was time for Mpiri's bath, a pot of water was put on the heat. When the water was warm, mother bathed her baby. This is the way she did it.

First she took the warm water in her hand—a lot fell on the floor, of course—and rubbed the baby all over. Then when Baby was washed in this way she wiped all the water off with her hand. Still Baby was wet, so she held him in front of the fire, turning him round and round until he was quite dry. I expect Mpiri cried, don't you think he did?

Near the village where Mpiri's father and mother lived there was a big forest. Big trees grew so tall and thick that the bright sunlight could never find a way through. The forest was always dark and cool. Wild animals found a home there—graceful antelopes with branching horns, striped zebras, the big one-horned rhinoceros, and many other wild animals. At night sometimes Mpiri in his hut heard lions roaring, and was glad that father was so near.

When Mpiri was big he meant to go hunting with father. Already father had promised to teach him to shoot with a little bow and arrow, and Mpiri dreamed of the time when he would be a mighty hunter. Mother tied on her boy's neck a little piece of string with some beads strung upon it. She was afraid of the forest animals, and thought if she gave her boy a charm—that is what she called the bit of string—nothing could harm him.

One day when Mpiri was ill, mother tied on a new charm to drive the pain away. Your mother would have given Mpiri a powder, for the little boy had really eaten

White Magic

ALO was so sick that he thought he was going to die. The witch doctor had cursed him, so there is no hope. As he lay on the mud floor e hut, he could see the path to the

Someone was coming! Yes, it was brother, Makindi, who had been at school at Lotumbe!

was not long before Makindi knew thing that had happened: How Balo been taken sick and what the witch had said! There he sat now, the wrinkled witch doctor, frowning at boy with the white man's learning. Makindi knew the mission doctor could little Balo. He persuaded his father and him there. They started off with in the morning to see if the "white magic," as they called it, was stronger the witch doctor!

four days later a very tired and sick Balo was lying in a hospital cot at Lotumbe. There were queer things and him and warm food inside him. yawned and went to sleep. Next morning he felt better. Perhaps the white doctor had stronger charms than the witch doctor. He began to hope that he would have to die.

Makindi came every day and told him at school, the church and everything was done. When the nurse came in stuck the thermometer into his mouth. He was afraid they were pulling him into the shining little tube.

One day a man came in and all the children looked up with smiles. He was a good story-teller and perhaps he a new story! He sat down and told

"Once upon a time when I was a little boy, there was no station here. It was an old clearing where a village had been, but the houses had fallen down and creepers from the forest were tangled over them. One day white men came. They asked permission to live on the old clearing. The government had sold it to them. Now they wanted our leave to live and to build. We told them to come. There had never been any traders on our river and we gathered curiously to see their things unloaded from the steamer. They brought soap, salt, brass rods, tools, goats and cloth. In those days a yard of cloth would clothe half a dozen folk. We had never seen such wealth! Mr. Billy Goat did not seem to like Lotumbe, for within an hour he had hung himself on his tether. Our tribes were fishers and we had gotten our garden stuff by trading fish with inland villages. The gardens you see now were all jungle then. From those first days I have watched things grow. First came mud buildings; then buildings of brick. Now see what is here! A hospital where the magic of the witch doctor is broken and the power of Jesus is strong. Remember that there is no witch doctor in this whole land who can hurt you with his magic! When you go back to your villages, eat clean food; swim and run and play; work hard at your fishing; wash your bodies and keep them clean!"

Two weeks later Balo ran shouting along the path that led to his village. "Look! Look! Look at me!" he called. "Here I am. I was supposed to die! I'm all well!" His companions gathered around him wonderingly. Then they took

their fish lines and went out on the banks of the river to hear the marvels of Lotumbe and to catch their suppers.

—From *Trails of Discovery Along the Congo*.

Worship Program for Intermediates and Seniors

By Ethelda Eno Millburn

Theme: "Sharing Our Blessings."

Aim: To instill in the hearts of the young people the desire to share their blessings with the natives of Congoland.

Prelude: "God the All Merciful." (Use music only. No. 341, *American Church and Church School Hymnal*.)

Scriptural call to worship: (A member of the group acting leader for the day).

Leader—

I will bless Jehovah at all times; His praise shall continually be in my mouth.

Oh magnify Jehovah with me, And let us exalt his name together.

Group—

Jehovah is in his holy temple, Let all the earth keep silence before him.

Hymn: "Holy Spirit, Truth Divine," (No. 48, *A.C. and C.S.H.*)

Prayer: (In unison, followed by the Lord's Prayer.) Let the words of my mouth, and the meditation of my heart, Be acceptable in thy sight, O Jehovah, my rock and my redeemer.

A message from God's Word: 2 Cor. 9:6-11.

Hymn: "Give of Your Best to the Master." (This may be used as a solo.)

Story: *Winning Native Hearts.*

Prayer: (In keeping with the story.)

Hymn: "O Zion, Haste," (No. 335, *A.C. and C.S.H.*)

Offering: (Receive the offering in orderly fashion using prayer, suitable offering, and a scriptural response.)

Hymn: "The Morning Light is Breaking," (No. 331, *A.C. and C.S.H.*, one stanza.)

Note: If time permits, immediately following the reading of the Scripture lesson, a number of Bible characters like Abraham, Joseph, David, Paul and others may be mentioned, indicating how they shared their blessings with others. Luther, Livingstone and others may also be mentioned.

Winning Native Hearts

By K. R. Meade

THE missionary had been working for some time in the little African village. Many of the natives had come to love her much. Her days were full of cares—writing home, visiting the sick, teaching the children and preaching to the natives. Often she would have her patience quite severely tried by some native villager who came to sell a chicken or some other thing, and spent a quarter of a day trying to get his price out of the article. She had learned, however, that the African takes his time and does not bother himself to worry about wasting other people's time.

Not far from the village in which she



Dr. Ernest Pearson about to operate on a patient at Mondombe, Africa

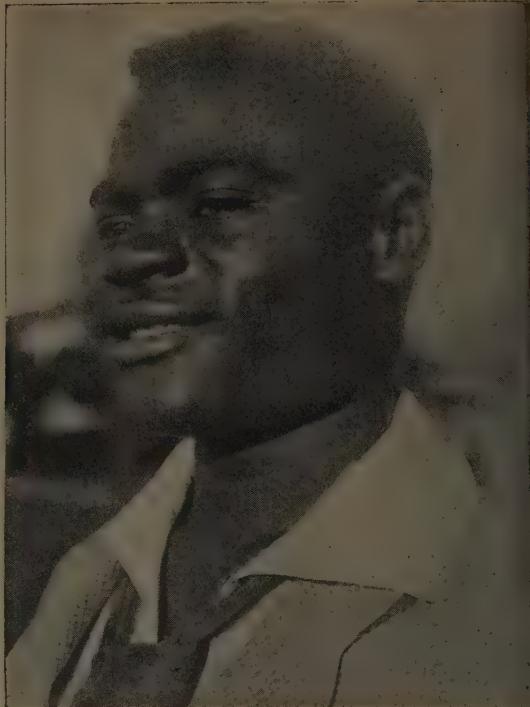
was working, in the territory of another tribe, was another village. Time and again, the missionary had gone to this village but somehow she could not get the interest of those people. On one of her visits, she learned of an old woman who was critically ill and had been ill for some time. The witch doctors had tried in vain to drive away the sickness. The missionary found her way to the little old hut. When she came to the door, those who were in attendance announced that the white missionary had come. Immediately the old woman began to swear in her native tongue and bade the white "witch" to go away. The missionary could do no good, so departed. She returned several times, however, and finally gained admittance. A loathsome sight met her gaze. There on a pile of dirty straw and rags lay a still dirtier human form. She was very wrinkled and also quite thin, due to her illness and improper feeding. All means of ventilation were closed, the room was stuffy and ill-smelling. The missionary bathed the woman, made her a better bed and aired out the room as best she could. The African huts are not built to be ventilated. She gave her some medicine and prepared some proper food. Not only did she care for her body but also for her soul. She told the old black woman about her God and Savior and how he was able and willing to save her soul and perhaps give her back her health.

The missionary visited her several times after this and ministered to her soul and body each time. But circumstances arose that kept her from going to her patient for several days. One day during this rather prolonged absence, word came to her that the old woman had been carried out into the forest to die. This news made her sad. She had hoped to bring the woman back to health, both for the woman's sake and for the sake of getting the interest of those villagers.

In the evening of the day on which she had heard the news of the old woman's being carried away into the forest to die, the missionary was sitting on her veranda meditating on the evil custom of their exposing the sick. Suddenly she lifted her eyes and saw an old woman approaching her hut. She was hobbling along with the aid of two sticks. The missionary watched her intently, not at all recognizing her until she was quite near. Then she saw to her great astonishment that it was the old woman for whom she had been caring. Being hardly able to believe her eyes, she stepped off the veranda and went to meet her patient. The old woman threw her arms about the missionary, exclaiming, "The missionary and the missionary's God did it!"

Helping her to a seat, the missionary asked for her story. She told how her people had carried her away because the witch doctors could not cure her and since she was letting the white missionary work with her, she was sure to die. The truth of the matter was, she was getting stronger and wanted to give her heart to Jesus who

Wanjola, trusted medical assistant at Bolenge



had saved her. When left alone in the forest, she asked the missionary's God to help her and he had strengthened her so that she was able to come to the missionary's hut. She told the missionary that she was on her way to her own village to tell her people, and show them what the "white man's God" had done. Kind hands helped her to within a short distance of her village. She insisted on going the rest of the way alone. With her improvised walking stick, she entered the village and to the astonishment of all, walked down the street crying, "The missionary and the missionary's God did it!" over and over again.

After this, the people of the village opened their hearts to the missionary and she soon organized a church and a school there.

Worship Program for Young People and Adults

By Loren DeWitt, Ray H. Baker and Ernest Ham

Theme: "The Ministry of Healing."

Aim: To present to the people the great need of the ministry of healing the souls and bodies of men on the Congo, and the glorious results of this service for Christ; and to encourage people to give more of their time and substance to help in this great work of the church.

Prelude: (Instrumental) "O Zion, Haste," (No. 335 *American Church and Church School Hymnal*.)

Call to Worship: "All nations whom thou hast made shall come and worship before thee, O Lord;

And they shall glorify thy name. For thou art great, and doest wondrous things:

Thou art God alone." (Psalm 86:9-10)

Hymn of Praise: "Hail to the Bridegroom," (No. 328, *A. C. and C. S.*)

Prayer of Invocation: (Brief prayer by the leader with the theme in mind.)

Scripture Reading: Jesus went about healing men, Matthew 4:23-25. Christian disciples also went about preaching and healing. Acts 8:4-8.

Love and compassion are expressed in benevolent acts. I John 3:16-18.

Hymn: "Send Thou, O Lord, to Every Place," (No. 326, *A. C. and C. S.*)

Special: *The Congo*, (A dialogue, found on page 55 of this issue of *World CALL*.)

Period of Silent Prayer: (A series of topics for prayer.)

Let us pray: 1. Praising God for Son, the Savior of the world;

2. Thanking God for the church in our own Christian land;

3. Asking Our Father to help us realize the need of our brethren on the Congo;

4. Praying that God will bless efforts to help the people on the Congo to live better lives;

5. Praying that God will bless teachers and doctors working among these people, as they heal their bodies and souls, in the name of Christ.

(The leader will close with a sentence of prayer.)

Prayer: "Lord God of Hosts, see Mighty Hand," (No. 304, *A. C. S. H.*, singing softly with bowed head: (Quiet instrumental music,

"We Give Thee But Thine Own," No. 267, *A. C. and C. S. H.*)

Hymn: "Jesus Shall Reign Where'er the Sun," (No. 329, *A. C. and C. S. H.*) Class Session

The Congo

Characters

urned medical Missionary.

ian.

wife.

e. The living room of an average

ain (*Woman is seated by small reading a religious paper, [such as CALL]. Her husband enters the carrying a paper.]*)

1—Well, well, this has surely been a no day at the store, and now for a rest and the evening paper.

in is seated in a large comfortable and begins to read the paper. He for a few moments, and then the ell rings. He rises, and opens it.)

1—Well, if it isn't our friend from ongo, Dr. Dye. Come right in Doc. We are very glad to see you. (He both with handshaking). Be seated, r, and tell us about the missionary on the Congo.

Dye—(Jokingly.) Perhaps I had wait until tomorrow to do that, for minister has asked me to speak at morning service.

man—In our missionary meeting, we been studying about the work on the o, and we have been greatly interested

I was surprised to know that it is a great field.

Dye—Yes, it is a large field, and has a great work for us to do out. The Congo is a great expanse of tory in West Central Africa. Its is nearly a million square miles, or times the size of Great Britain. The lation is about eleven millions, practically all of whom are natives.

an—But the missionary work, Dr. tell us about that.

Dye—The work was planted there thirty years ago by Mr. Faris and Biddle, and since that time there has progress. In 1905 we had but one church with 91 members, but in 1925 we 32 organized churches with 844 reg- pieces of meeting. We had fifty mis- anaries, and nearly eight hundred na- workers. There was a total church bership of 14,829, nearly 3,000 having n baptised in the year 1925.

an—That sounds very good. It seems the missionaries have surely spent all their time preaching the gospel of Christ.

Dye—They preach the gospel at y opportunity, but we also teach the es to wear clothing and to make their clothing; to saw timber and make modest cottages; to blacksmith; to e bricks; to cultivate the fields; to endon cannibalism, and polygamy. The et on polygamy is seen in the case of

the first convert. He gave up all his wives but one. There is great need for teaching. Most of the people still live in darkness and ignorance and sin. Only one or two children of each one hundred attend school, and at least ninety-nine per cent can neither read nor write.

Man—I see, Dr. Dye, you teach the people other things in order that you may have the opportunity to reach them with the gospel of Christ.

Dr. Dye—Yes, that is true, but there is another thing more effective than these. The ministry of healing has been the greatest factor in reaching the hearts of the heathen, for while relieving their physical miseries, the missionary relates to them the story of the Great Physician, and that while he came to heal the soul of mankind, he also ministered to their suffering bodies. The message appeals to them in the most effective manner. It was the work of the medical missionary that destroyed the work of the witch-doctor, and this was the first great victory of our work.

Woman—But who is the witch doctor, and how does he carry on his practice?

Dr. Dye—The help of the witch doctor was the only hope of relief in time of sickness until the medical missionary went to the Congo. At Bolenge there was a witch doctor whose fame was far and wide among the natives, and his power and authority were unquestioned by them. When the Christian doctors went to Bolenge his influence began by some to be questioned. He finally realized this and tried to destroy their work. However, his son who carried on the work after his death admitted his defeat in the face of the results which the medical missionaries were able to obtain. Finally a son of this second witch doctor not only gave up what he knew to be trickery, lies and deceit, but really accepted Christianity himself.

Man—I suppose that the missionary doctor has a good many patients.

Dr. Dye—Well, at first they feared the medicines of the white doctor, and even asked pay from the white doctor when they took his medicine, believing that they had done him a great favor, but now they come for three or four hundred miles by steamer, and a hundred miles by canoe, in order that he may treat them. For many years there was no medical missionary within a radius of eight hundred miles from Bolenge, and his services were in demand by missionaries, government officials, traders, Catholic priests and sisters, as well as natives. For every medical missionary there are hundreds of people needing his care.

Man—Then there is much sickness in the Congo. What kind of disease is the worst?

Dr. Dye—It is very warm in the Congo. You will observe on the map that the equator passes through the region. The tropical diseases are severe. Sleeping sickness is likely the worst. Sometimes it lingers for months and even years, and death is certain to be the final result. It produces drowsiness which is not real sleep, but anemia caused by the destruction of the red corpuscles. This disease has depopulated whole towns and regions.

Man—I never realized such conditions existed even in a foreign land. I suppose we people in Christian lands cannot realize just how it is.

Dr. Dye—That is true, for the only way to know what it is really like is to see it. If our Christian people in America could do that I am sure that they would be more loyal to the work.

Man—I suppose that the hope of the future for these people is the teachings of Christ.

Dr. Dye—It is. Other influences have helped the people of the Congo some, but the gospel of Christ has done more than anything else. I am going to plead with the people of America to make possible the ministry of healing and the preaching of the gospel to all these people. May they send money, and missionaries consecrated to the love of Christ, that the people of the Congo may know the principles of the true religion.

Curtain.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

March 3: The Christian Church

The church in the Congo is marvelously changing the life of the people along the mighty river. The following picture indicates the appreciation and love of Christian groups in Africa.

"The lake was peaceful, and the setting sun sent its red slanting rays across it, making a pathway of wondrous beauty. Standing some distance from the shore,

and viewing the scene through the framework of two sentinel palms it made a striking picture. Suddenly we heard the strains of a hymn, 'Count Your Many Blessings,' rising from somewhere, becoming ever more clear and distinct. Hurrying to the edge of the cliff which girt the lake, we saw a sight that filled us with more joy than anything we had seen. A strange dark looking mass was drawing

nearer, and we could now see three canoes lashed together, crowded with people. It was a party of African pilgrims, coming to our 'ikoka,' or meeting. On the outside edges stood the paddlers, bodies gracefully dipping and rising with the paddles, keeping time and rhythm to the measured beat of a pole on the stern of one of the boats. From the crowded canoes rose the strains of the hymn we had heard. With full hearts we thought of the time when, only a few years ago, no such strains were to be heard when bloodshed, cruelty, and the orgies of cannibal feasts were the only things that filled the thoughts and lives of those dark skinned folk. We, as they, do well, to 'Count our many blessings, and name them one by one.'"

—*The Missionary Review of the World.*

March 10: Baptism and the Lord's Supper

A certain Christian of New Zealand especially loved the Lord's Supper and made it a time of heart searching thought and communion with his Christ. One Sunday when the communion service was being observed he came forward with several others to receive the emblems. But suddenly he stood up and returned to his seat. Again he came forward and knelt near the table. This time he remained until the service was over. When questioned as to his reason for leaving the table he replied, "When I went to the table I suddenly saw by my side the man who a few years ago, slew my father and drank his blood and whom I then devoted to death. A rush of feelings came over me that I could not endure and I went back to my seat.

"But when I got there I saw the upper sanctuary and the Great Supper and thought I heard a voice saying: 'By this shall all men know that ye are my disciples if ye love one another.' That overpowered me and I sat down and at once seemed to see another vision of a Man on the cross saying: 'Father, forgive them. They know not what they do.' Then I returned to the altar."

Thus, in serious thought and devotion the humble New Zealander drew near to his Master in the communion service.

March 17: The Christian Sabbath

One of our home missionaries to the Yakima Indians tells of attending a worship service to the Great Spirit. Most of their worship she says is directed to the sun but back of it all is the feeling in their hearts that they are paying reverence to the maker of all things. It is on this basic religion of theirs that we must hinge our teachings of the Christian faith.

The Pom Pom building is a long, low, thatched building with only a mud floor. On the platform are seated the leaders with their pom poms (drums). As the Indians enter they seat themselves in two long rows, men on one side and women on the other. When the service begins they stand and chants are sung as the long rows sway to the music made by beating

on the drums. From time to time one goes forward with a trance-like movement to receive what seems to be a blessing from the leaders. When the service is over, all in reverential attitude march outdoors, form a circle to represent the sun, and sing many chants to the Great Spirit.

The great impression left with one witnessing such a service is the whole-hearted sincerity in their worship and the deep spirit of reverence.

It is these people who are pleading for the teaching of Christianity. It can be imagined what their attitude of reverence and devotion would mean to the observance of the Lord's Day, in the worship of the church.

March 24: Stewardship and Missions

Oftentimes from mission lands there come to us the finest examples of stewardship of self, service and substance. In the boys' school at Damoh, India, there was admitted some years ago a Mohammedan boy, Rasul Khan. He had been lame from his birth and had to walk on his toes or on the very front part of his feet. He was greatly handicapped, often fell, could not control his fingers and suffered other difficulties. He became a devout Christian, learned to read, bought a song book and often lead in prayer in the meetings.

After Rasul Kahn had been in the school for some time, the suggestion was made that he go back to his own village and preach. His face beamed with joy at the suggestion as he expressed his willingness to go. The following quotation from *WORLD CALL*, July, 1927, shows his deep consecration.

"As we gathered in the office with the house father and the shop manager, I offered a prayer for the boy, and then he put his two bamboo sticks down on the floor and while kneeling offered a consecration prayer. It was something like this, 'Oh, God, I now offer myself as a sacrifice for thee. Take me and use me in any way that thou canst. I give my whole life to thee.' It was pathetic and yet it was victorious. All of us were moved by the boy's idea of complete and unreserved consecration. Indeed he may give himself as an actual sacrifice in his village."

March: The Future Life

There recently died on the Island of Sumatra a consecrated Christian who had been "faithful unto death" and who, throughout his years of Christian living, had overcome doubts, difficulties, disappointments and handicaps. Toean Nagori was the son of a Batak raja on the island. He was a former pagan and lived in a jungle community among peoples who were formerly cannibals. Coming into contact with some Christian Bataks, he became interested and asked that a Christian teacher be sent to his village. No one came so he secured a New Testament, at middle age learned to read it, and became a Christian according to his understanding. Hearing of missionaries at Singapura he

sent a letter to them asking for a teacher. They could send none. Again being appointed he continued praying for a teacher and working as best he could among his own people. Some years later a missionary and his assistant went into the jungle and sought out Toean Nagori. He wept like a child at this answer to his efforts and prayers. With the help of the helpers he went everywhere, witness for Christ and his power to save. Before his death he asked that there might be engraved on his tombstone a message that would tell all people of his love for Christ and his victory over death.

A Great Church Graduate

Two of Its Saints

IN THE death of Mrs. Jennie Close of Cleveland, Ohio, the Franklin Circle Church, Cleveland, Ohio, as well as the brotherhood in general, sustains a great loss. The sister of Jessie Brown Pound and bearing a striking resemblance to the sweet singer of the brotherhood, Mrs. Close was fully as successful in her sphere and as rich in the things of God as her illustrious sister.

Her husband died nearly twenty-five years ago, leaving her with the responsibility of five children, and she not only made the home, but made it one of the brightest spots in all the life of the church. Indeed, out of that home and its many gatherings of young people, the name of Christ, came a group of men and women now leaders in the church who attribute their Christian lives to its influence. Her influence will live not only in Cleveland and in Ohio, but throughout the brotherhood where people have gone who came within the reaches of her influence.

Mrs. Mary Beattie Teachout, widow of the late Abram Teachout, and sister James A. Beattie, who had the place of honor in January, 1928, *WORLD CALL*, died in Cleveland, Ohio, December 28. Mrs. Teachout was of the first generation of college women and during later life supported a number of young people in college. For a number of years she was dean of women at Hiram College. After her marriage to Abram Teachout she came to Cleveland to live and was always active in Franklin Circle Church. (Abram Teachout, father of Albert R. and grandfather of David W., was a patriarchal pioneer in business and in church.)

The cause of foreign missions lay nearest her heart, and she not only gave generously of her money to support missionaries on the field, but also took the time to inform herself and others concerning missionary work. She was remarkably well informed on many phases of Christian work and her gifts showed unusual thought, as well as great generosity. During the last year of her life she gave the money to build two cottage units for Dr. Frymire's hospital at Lotumba, Africa. And in addition to this was supporting a pastor in South America.

—T. H. Groom, Minister of the Franklin Circle Church.

A Mexican Group in Oklahoma



Some of the boys and men of the Mexican group

THE Mexican Mission Sunday School at Enid, Oklahoma, was started through the efforts of the young e's department of University Place h. The first meeting was held in the of a Mexican family on the last y in January three years ago. Since time it has attained a membership of y-five Christians. These Christians proved that the Mexican people are de of a loyalty that exceeds that of our own Christians.

work has progressed to the extent the City Missions Board of Enid has it under its supervision and last called a young man from San An, Texas, to help in the work while dent in Phillips University.

one of the members of this little group ew at the Mexican Christian Institute

and attending school. He is a very fine young man and the workers and friends feel that he is going to be one of whom they will be very proud. Since going to San Antonio he has been made secretary of the Sunday school and also president of the Endeavor society in our fine Mexican church there. Another fine young man conducts the worship services of the local Mexican Sunday school in a very credible manner and has intimated that he would like to make his life count in some form of Christian service.

A Christian Endeavor meeting has recently been started for this group and also for some of the American young folk living in the section. On the first evening twenty-two Mexicans were present and on the following Sunday, twenty-four. Eighteen of these were young folk between the ages of twelve and thirty. We anticipate good results from these services. The workers are surprised again and again at the readiness with which these young people undertake to do anything asked of them. The message they would like to send out is that of encouraging the Christian people, of towns and cities where there are even a small number of Mexican people, to start some form of Christian work among them. They are waiting for the message of Christ. Most of them are only nominally Catholic and are hungry for the true light.

A Christian Woman's Heart

IN JANUARY WORLD CALL, under the title, "An Old-Fashioned Couple," account was taken of the life and death of Mrs. E. A. Long. Mention was made in that article of how she counseled and cooperated with Mr. Long in his great contributions to missions, benevolence and education. Her will reveals the tenderness of her Christian and womanly heart. In addition to remembering her relatives and the devoted servants of

her household, she made the following three bequests: \$10,000 to the National Benevolent Association; \$10,000 to the Ministerial Relief Board; and \$10,000 to the Mercy Hospital of Kansas City. This hospital was established a number of years ago for the care of crippled children exclusively, and has done a remarkable work throughout its history. It will be noted that each of these bequests was for the benefit of those who are suffering from some sort of disability or affliction.

Helping China to Help Herself

ONE of the towns visited in a recent country trip was Chueh Gan, the home of Chow Ming I, the head of the extension department of the College of Agriculture in the University of Nanking. Mr. Chow promised to go on this trip with me but was detained in Nanking by Marshal Feng Yu Hsiang, the Christian General. He had asked Mr. Chow to give his officers and men a course in agriculture before they return to the north and such a request could not very well be refused. He sent us a good substitute.

Mr. Chow's father has used opium for forty-one years, but he is now rejoicing in the gospel and in the fact that he has completely broken the opium habit and is a free new man. His wife and sons have been Christians for years. There are but a few Christians in this city but they propose to establish their own self-supporting church. This delights our hearts. We are assured that one of the temples will be set aside for a church and library building if we are ready to receive and use it. It is our policy not to ask for any funds from the society in America for any of this country work. We hope to have the churches and libraries supported locally. I am paying my own travel expenses, which are not high, and hope to keep this entire work off the mission budget. Neither do we take money from the Nantungchow church. We do, however, make use of the life and influence of the church here and of its library to strengthen our work in the district.

Three years ago Mrs. Chow received from her son forty pounds of improved seed wheat. Its yield was twenty per cent above that of her other wheat or that of her neighbors. This year she has supplied sixty neighbors with a small start of this improved wheat. It is a real Christian service to introduce such wheat, corn, cotton and other seeds, developed, over a period of many years, by our University of Nanking agricultural department. I was glad of the opportunity given me to address here the thirty or more head men representing the farmers of each sub-district of the township, who were meeting in the city at this time.

FRANK GARRETT.

Nantungchow, China.



The student pastor—Andres Delgado

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New Things for Old

By MARTHA F. JAMES

GURGLE, gurgle, slosh, swish! Swish!

She glanced hastily around, but apparently no one else had heard the tell-tale sound, so pushing the offending package a little closer to the bus seat, she sank back against the cushions. No, it was NOT a lady bootlegger—but thereby hangs a story just the same.

Among the out-of-town visitors for commencement at Livingston Academy last spring, three who were guests in the girls' dormitory were distressed over the rundown condition of things there, scratched paint, dingy wall paper and cracked and fallen plastering greeting them at every turn. Back in her home Sunday school class the following week, one of them arose and, as the one whose name the class bears had attacked the difficulties of the far Tibetan trail—Zenas Loftis—so she valiantly undertook to remedy this situation. Others were quick to respond to the appeals made in person and by letter, with the result that today sees a number of the rooms well on the way toward complete renovation, funds in hand for several, and the chairman's hopes high for winning the interest of still other people.

The spokesman for the three that Sunday morning was Mrs. L. H. Montgomery, our third district secretary, and those with her at Livingston, Mrs. F. Z. Cartwright

and Mrs. Mazie T. Allan. Mrs. Montgomery has acted as chairman and Mrs. P. P. Moss, treasurer and purchasing agent.

Actual renovation began in August when Mrs. Moss, accompanied by Mrs. R. L. Roberts, went to Livingston, taking with her the paints and oils responsible for the aforesaid embarrassing gurgles, in order that the dormitory girls who had offered to repaint the bedroom furniture, might get some of the work done before school opened.

Of the thirteen rooms thus far partially or wholly renovated, all were newly papered, but the other changes varied according to the condition and needs of the room. Many have new mattresses, pillows and rugs, others window shades, blankets, lamps, chairs, etc. Some have all these things.

One Sunday school class gave a luncheon and shower and thereby provided a number of attractive things for their room, in addition to the actual essentials.

A few of the rooms already had copper plates on the doors giving the name either of the donor or the one in whose memory it was given. Several plates have been added, and in addition there are framed photographs of Zenas Loftis, Dr. Carey E. Morgan and Beulah Clark (Mrs. Albert S. Johns) in the rooms bearing their names.

In addition to the work on the bedrooms, the location of the reception room on the first floor has been changed. The partition between two small bedrooms was torn out, making them into one, an arch cut into the hallway. The room still needs to have a window, as it is dark, and new ceilings are needed there and in the two bathrooms, and there are still three bedrooms untouched that need renovation sadly. To date something over \$600 has been invested.

This work has brought great joy to the hearts of those sharing in it, for twenty-eight girls in the dormitory, winter as in the past, are the flower of the youth from "back in the hills" beyond the town—a section of almost pure Anglo-Saxon blood, and one that gave to the country such a man as Alvin York, not only the greatest hero of the World War, but an outstanding Christian as well. Since its organization by the Christian Woman's Board of Missions twenty years ago, the school has enrolled from five to seven hundred each year, and Livingston, grown from a village to a substantial little city, has given to the commonwealth its Chief Executive. Tennessee Disciples are forward to the time when the city and county can take over the entire responsibility for the secular work of the school, leaving our brotherhood funds free to develop to the full this wonderful opportunity we have through the girls' and boys' dormitories, for the Christian education and special religious training of these splendid young people.

FORGOTTEN?? NO!!

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the Island Home of the Jamaican

(Continued from page 43.)

ed in this so-called Christian land? stured until God's Holy Spirit con- and makes new those living on lower where sin and superstition are found. Let me tell of a funeral we attended after our arrival. An aged church member had passed away and Mr. Elsam called to bury her. She had been full and loyal and her heart had been because of the lives of those who were to her. After the little service was as we waited for last good-byes to aid, suddenly a woman standing by coffin hoisted a child in her arms and led him across over the coffin to a man on the other side, and back again child came, lifted high. This happened or three times, and the astonished was put down while another was

taken up and treated in the same manner until a number had gone through the same rite. "What is the meaning?" we asked in whispers, and the hushed reply is from our Christian assistant. "They believe that this performance prevents the return of the spirit to her home." And we think of the failure of long past ages to forget superstitious practices carried here by forefathers from Dark Africa. Does not Jamaica need the full revelation of the Christ and his gospel? It is a comfort to know that many hearts are grieving, as much as the missionary, that such practices still continue and that sorrowing hearts find comfort in them.

Until this beautiful spot on God's earth is cleansed of its open sore, some of the practices too terrible for words, there will be need of the gospel message, and until then God's children must continue to pray for this "Island Home of the Jamaican."

Annual Convention In India

THE annual convention of the Disciples of Christ in India is now a matter of history. This convention had long been looked forward to by us all. Because of the change from a spring to a fall convention there were eighteen months between the last convention and this one. Missionaries who went home in the spring of 1927 and came back this fall had the unique experience of not missing a single convention, while those of us who returned in the fall of 1927 had to wait more than a year before attending one.

Annual convention is always looked forward to with much pleasure and anticipation, not only because of the important matters to be talked over and decided but also because of the joy in seeing everybody again. There is much business done at convention time and there is also much fun.

Most of the playtime of convention is at mealtime when we meet in the open air dining room and sing college songs and have a jolly time as we sit at meals.

The mornings were given to convention program proper while the afternoons were given over to convention business. A great deal of business is talked over and planned in the different committees and then presented to convention for approval.

Much thought is being given to developing work in the approved area, as we withdraw from the stations in the questioned area. As we plan on intensive work in the smaller area, plans for opening new stations, new schools and new work of all types are being discussed.

Each morning the program began with fifteen minutes of quiet time in prayer. No bell was rung but as eight o'clock drew near we slipped into the chapel in groups of two's or three's, quietly found seats and entered into the spirit of the hour. Miss Furman had charge of the prayer period and each morning thoughts for special prayer were written on the blackboard and placed in front where all could see.

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Young People's Sunday School class, Hunter, Oklahoma

Hunter is a small town in the wheat belt, twenty-four miles from Enid. The church worships in a one-room building.

This fine class of young people is taught by Mrs. Alda Wilson, who also sponsors the group for their Christian Endeavor meetings. This group was responsible for the Christmas program of the school and they have been asked to secure "World Call" subscriptions.

Before Thanksgiving, a leadership training school of two classes was conducted in this church, with an enrollment of thirty, and fifteen taking credit.

The general theme for convention was: "Missions Today and Tomorrow." The topics for the devotional periods as well as for the special addresses were centered around this general theme. In one of the morning programs time was given to three of our Indian coworkers. The topic was: "Our Goal and our Efforts for India." Miss Clement, headmistress of the high school department of the Burgess Memorial Girls' School in Bilaspur, read a splendid paper on, "Goal for the Girlhood of India," Mr. Bappu, headmaster of the Boys' High School at Harda, read a paper on, "Goal for the Young Men of India" and Hamilton Singh who has just

returned from America, gave an address on "Evangelists of Light."

Every missionary on the field present at the convention and a fine group of small children. We missed the older children who are still in the hill stations in school. That is the one objection to fall convention. Then, too, we miss those who have just recently left for home because of ill health. Our thoughts and prayers were with Mr. and Mrs. Madan, Mr. and Mrs. McGavran and Miss Crighton who were compelled to leave.

One morning Mr. Saum conducted a service in memory of Mr. Thompson and Miss Frost. Miss Frost is still remembered with love by those who knew her.

Mungeli, India. JENNIE V. FLEMING

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Miss Grace Young in Tibetan costume

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The schools which have been closed for the winter will open a little earlier than usual this spring, on account of Easter Sunday coming so early.

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No doubt these schools will prefer a single lesson topic all. We are confident they will approve the Uniform line of literature offered us.

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Evangelism in the Coke Region

By Ruth Boll

IN PREPARATION for ten days of evangelism, a survey was made of Newtown, Pennsylvania. Facts revealed through the survey were: of a total of 114 parents, 58 were American born and 56 were foreign born, of whom 51 were nominally Catholic, 35 Protestant and 28 belonged to no church. The survey further revealed that none of the non-church members or Protestants, and very few of the Catholics, were attending religious services more than "occasionally" and that usually a funeral. It was a common occurrence when asking for the information for the survey, to hear a mother say, "I ought to be ashamed to say it, but I haven't attended church for eight years."

In addition to the revelation which came through the survey, other conditions pointed to the fact that the field was waiting for the harvest. For the past two years a mothers' club has been meeting twice a month. The first item of consideration in the meeting has been Bible study. With a group of ten to twelve present, interest has grown until sometimes two hours have been consumed in earnest questioning and discussion of the lesson at hand. Mr. Swoger, better known as "Jake," who has been faithful in the conduct of the Sunday school during these years since the death of his daughter Maysie, was ready to cooperate in the effort to promote a meeting to be held in the Frick Coal Company First Aid Hall (known locally as the bunkhouse), this building to be used rather than the Sunday school room which has benches for only fifty, even though sometimes more than a hundred attend the Sunday school. It is hoped that a mission building may be constructed here in the spring. A. F. Hanes of the South Brownsville Christian Church, who in his untiring efforts to serve not only his own congregation, but those people of the mission communities hereabout, was happy for the opportunity of preaching in this needy community.

The attendance grew to 150 by the third evening and remained about the same during the succeeding evenings. Thirty-eight men, women and young people declared their intention to live a new life in Christ Jesus. Twenty-six of the number were adults. Practically all of these will take membership in the South Brownsville Christian Church.

1000 WORKERS

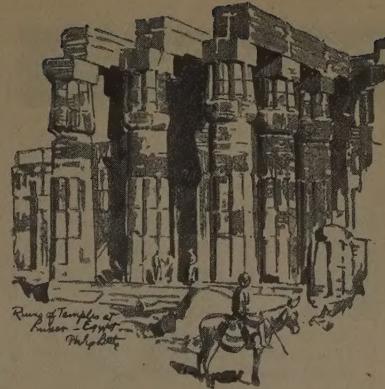
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GERTRUDE SHOEMAKER.

Bolenge, Africa.

Youth Emphasizes Personal Life

ALTHOUGH there will be no Youth Convention held in August in connection with the International Convention of Disciples of Christ in Seattle because of the great distance and the emphasis which is being put on the 1930 Youth Convention, several interesting "youth" features are being planned for the Seattle gathering.

Young people are studying the theme, "Searching Self with Jesus," and at Seattle four simultaneous conferences will discuss the subjects, "Myself and My God," "Myself and My Universe," "Myself and My Social Code," and "Myself and My Church." The emphasis which those who have mapped out the program thus have put upon personal heart-searching and consecration, is gratifying and would undoubtedly prove refreshing if carried into the adult convention.

It is hoped to have one full evening session at the convention, possibly Saturday evening, devoted to the presentation of the youth point of view, preceded by a youth banquet. A great mass session of youth on Sunday evening is being planned to which will be invited the Christian Endeavor groups of Seattle. It is hoped that arrangements can be made with the program committee to allow a one-hour session sometime during the convention for the conducting of the business of the youth convention.

Christmas Holiday Not All Play

On our way to Mungeli for Christmas we stopped off for the night at Pendra Road with Mr. and Mrs. Menzies. It was the second day of their great agricultural fair and was a most interesting event. This year about 940 entries were made of grain, rice, vegetables, fruits, cattle, horses, chickens, and also all kinds of handwork from the schools. We were given the prize pumpkin, which weighed twenty-four pounds.

From Pendra we went on to Bilaspur where Mr. Moody met us and took us on out to Mungeli, where Mr. Davis began a meeting on Sunday, the 23rd. He gave addresses, one each evening at Mungeli for six days, two in Fosterpur, one at Pendra Di, and at the leper asylum, and on our return spoke at the Bilaspur church on Sunday afternoon. Christmas morning in Mungeli the need of the new church was fully demonstrated when the old building was crowded to overflowing, with people sitting on the porch and nearly one hundred children across the street in the Moody house for the junior service. Ground has been broken for the new building and at one of the services six hundred rupees was given toward it.

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evenings, out-of-doors, in the brilliant moonlight, were all very well done.

ISABELLE M. DAVID

Jubbulpore, India.

Receipts for Seven Months Ending January 31, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
hes	\$162,963.03	\$1,368.64	\$29,096.72	\$18,110.18
y Schools	148,676.02	1,022.64*	6,582.07	5,943.07
ian Endeavor Societies	3,585.50	191.52	32.08	198.90*
ary Organizations	247,829.89	1,954.98*	5,001.70	1,599.15*
iduals	20,387.36	691.72*	18,247.59	7,675.50*
sts	10,594.53	6,760.10*	6,456.00	2,746.00
est (U. C. M. S.)	39,597.94	5,717.47	1,749.26	1,749.26
est (Old Societies)	23,557.33	8,155.58*		
pts from Old Societies	37,328.95	2,542.38*	23,149.88	36,133.84*
Missionary Institutions	39,701.39	4,636.51*		
volent Institutions	45,788.88	302.25	2,312.11	246.06
ties			89,408.87	932.50*
CALL Subscriptions				
nd Advertising	33,008.11	1,258.71*		
's Builders	2,354.99	390.47*		
ature	26,594.29	3,357.64		
llaneous	22,268.85	3,522.95*	12,006.35	9,616.72*
	\$864,237.56	\$19,997.82*	\$194,042.63	\$27,362.04*
Board of Education				
ches	\$39,540.11	\$5,938.99*		
iduals	650.00	650.00		
overnment Crusades	1,021.36	5,467.38*		
crease	\$41,211.47	\$10,756.37*		

The Missionary Register

Missionaries Going to Field

Miss Lillian B. Collins, China, San Francisco, S. S. Siberia Maru, January 16, 1929.
 Miss Wenona Wilkinson, China, San Francisco, S. S. Siberia Maru, January 16, 1929.
 Mr. and Mrs. M. H. Duncan, Tibet, Seattle, February 23, 1929.
 Miss Emma J. Ennis, India, Halifax, S. S. Aurora, February 4, 1929.
 Miss Ruth E. Fish, South America, New York, S. S. Western World, February 9, 1929.

Missionaries Arriving on Furlough

Mr. and Mrs. H. T. Holroyd, South America.
 Miss Jewel I. Palmer, Japan, San Francisco, January 4, 1929.

Married

Stanley R. Weaver and Miss Maurine Barr, Africa, January 5, 1929.

Birth

Laurence Douglas, to Mr. and Mrs. L. D. Granger, Porto Rico, December 20, 1928.

ganging India—Yes—But!

RAJA has come to town bringing his household for a summer holiday. We are wondering whether the rāni or rānis are purdah ladies, and whether we shall

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U. S. A.

get to see them. We see their cars passing. One is a big, beautiful car, a quite noticeable one, for it is robin-egg blue. And now—oh, joy!—it is coming along the road, and will pass us. Will there be in it only the men of the family? We are all alert for a glimpse of the women, and look up circumspectly but none the less eagerly. Alas! Alas! the back part of the car has all the windows closed, though the weather is hot; and the windows are of dark glass!!! Specially fitted up, of course, so that these purdah ladies while able to see out through dark glass, can't be seen by anyone passing. They drive mostly in the evening, and the colored glass at that time of day would prove rather depressing to most of us, but it is quite an advance on being penned up behind the purdah and never getting out at all.

When Indian gentlemen tell us, "Why, certainly, the purdah is a thing of the past, our ladies all drive out in the eve-

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ning," we may acquiesce, but we know it is still in many cases "behind dark colored glass."

HELEN A. McGAVRAN.

Jubbulpore, India.

The Last Page

WE NEVER thought they'd miss it!
But they did.
And how!

Other things were pressing for space last month, so we cautiously lifted the Last Page from its hook and stealthily choked it to death. The magazine hadn't been off the press a day until one of the solemn secretaries strode into the editorial sanctum and, pounding the desk, said, "Where is it?" "Ah, Ha," we cried in glee, "that's what you read when you should be reading the Echoes and the articles and solving the Hidden Answers! That'll make a good story!"

And that's not all. About the first mail that reached the office after the February number had reached the subscribers brought a letter from no less a frivolous person than Miss Mary J. Judson whose hair has grown white in service to the missionary cause and whose name is a household word in homes where she was known for years as treasurer of the historic Christian Woman's Board of Missions. She writes:

".... There was no Last Page! How did you expect us to get a good send-off with no springboard? We did not know we needed a Last Page until you introduced it and now you cut it off without warning. Perhaps you had to make room for figures and I love figures, even if they did lie to me occasionally. They say that figures won't lie, but anybody who has worked with them as I have knows that they do and sometimes it requires a good deal of persuasion to get them to tell the truth. Perhaps somebody so unfortunate as not to have a funny bone has said that the Last Page was not 'dignified.' That is a scare word, and you should say 'Boo' to it and go on your way."

So now we are as stealthily tiptoeing the child back again. When the practical-minded Boss, bowed down with the burdens of the world, asked us if we were leaving the Last Page out again to make room for a perfectly respectable report on Something Very Important, we chirped, "Of course." Just like the man whose wife poked him in the ribs in the night and whispered, "There's a burglar in the house; are you awake?" "No" he muttered.

Here are Goethe's nine requisites for living:

Health enough to make work a pleasure.

Wealth enough to support your needs. Strength enough to battle with difficulties and overcome them.

Grace enough to confess your sins and forsake them.

Patience enough to toil until some good is accomplished.

Charity enough to see some good in your neighbor.

Love enough to move you to be useful and helpful to others.

Faith enough to make real the things of God.

Hope enough to remove all anxious fears concerning the future.

A man who had persistently refused to attend Wesley's meetings was one day induced to go. The preacher's first point was "Make all you can," and the man was delighted. The second point was "Save all you can." This threw him into ecstasy, and he thought how foolish he had been to absent himself from such preaching. But the third point was, "Give all you can." "This last point," the man said, "spoiled the whole sermon."

A Scotch professional golfer, after fourteen years of retirement, has resumed the game. Evidently he found his ball.

A Prayer in Verse By Mary Carolyn Davies

Make me too brave to lie or be unkind.
Make me too understanding, too, to mind
The little hurts companions give, and
friends,

The careless hurts that no one quite in-
tends.

Make me too thoughtful to hurt others
so.

Help me to know
The inmost hearts of those for whom I
care,

Their secret wishes, all the loads they
bear,

That I may add my courage to their
own.

May I make lonely folks feel less alone;
And happier ones a little happier yet.

May I forget

What ought to be forgotten; and recall
Unfailing, all

That ought to be recalled, each kindly
thing.

Forgetting what might sting.

To all upon my way,

Day after day,

Let me be joy, be hope! Let my life
sing!

A church intelligence test was taken informally the other day and the results are set down by *The Christian Life*, of London, as follows:

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the Forward Movement?" "Never heard of it!" "Do you agree with the general policy of our central association?" "Don't know." "You think it is doing good work, don't

you?" "S'pose it is. Don't re-
know." "How much money did it re-
last year?" "Don't know." "Wh-
do you think missionary work is m-
needed?" "Don't know!" "How ma-
members are there of your church
"Don't know!" "Of course you are
church member?" "Don't—I me-
yes!" "Where are we the strongest,
you think?" "Don't know." "Who are some of our strongest men
the present time?" "Don't know
"Is our cause making any progres-
your neighborhood?" "Don't know
all!" "Of course you read the chur-
pap-?" "No!" "What good are y-
to the church?" "Don't kn-; that
I—you see—!"

To Our Advertisers

The codfish lays a million eggs,

The boastful hen but one;
But the codfish doesn't cackle

Over what she has gone and done,
We scorn the modest codfish,

And the boastful hen we prize,
Which only goes to show, my friends

It pays to advertise.

Why?

If alcoholic liquors produce warm-
why are they prohibited on Polar Ex-
ditions?

If they invigorate the body, why a-
they not permitted for the use of
diers on a desert march?

If life is prolonged by their use, w-
do Life Insurance Companies take su-
precautions against those who take on
a bottle of wine or a few whiskies p-
day?

If they restore health, why have th-
been eliminated from the majority
present-day hospitals?

If they give strength and tone
healthy bodies, why do athletes le-
them so severely alone?

Again we ask, Why?

When the nibble doesn't come,
And the fishing's mighty bum,
Call to mind a tune and hum
—But don't get blue.

When the folks are all away,
And continue their delay,
Calm yourself another day
—And don't get blue.

When the task is mighty tough,
And the water's choppy, rough,
You may have to run a bluff
—But don't get blue.

When the fat is in the fire,
And a tack is in your tire,
And you're caught in barbed wire
—Well, don't get blue.

Yes, sometimes its awful black
All the cars are off the track,
And you're left to hold the sack
—But don't get blue.